

the malice of Sathan is described, that we might be carefull to beware of it and by faith to withstande it, the frailtie of man is shewed, that seeing our weakenesse wee might bee humbled thereby, and taught to seeke for strength only at the hands of G O D, whose grace through our Lorde Iesus Christ shall bee sufficient for vs, To whome with the holy Ghost one eternall and euerlasting God bee all honour and glory wolde without end.

Amen.



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THREE CHRI-

STIAN SERMONS,

made by *Lodouike Lauatere*, Minister of
Zuricke in Heluetia, of *Famine and*
Dearth of Victuals:

And translated into English, as being ve-
rie fit for this time of our Dearth:

By *W. Barlow* Bachelor in
Diuinitie.

Who can cause to cease the bottles of heauen?
Iob. 38. 37, euen he that saith to the smal raine,
and to the showers of his power, Be vpon the
earth, Iob. 37. 6.

He called for a Dearth vpon the land, and brake
the staffe and prouision of bread, Psal. 105. 16.
euen for the wickednesse of them that dwell
therein. Psal. 107. 34.

LONDON

Printed by Thomas Creede.

1596

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THE OFFICE

OF THE

RECORDS

AND

DEEDS

OF THE

CITY OF

LONDON

AND

THE

COUNTY OF

MIDDLESEX

AND

THE

COUNTY OF

SURREY

AND

THE

COUNTY OF

KENT

AND

THE

COUNTY OF

ESSEX



Printed by Thomas Cressel.

LONDON

1796



TO THE MOST REVE-
 REND FATHER IN GOD,
 MY LORD, THE ARCHBISHOP
 of *Canterbury* his Grace: Primate of all
England, and Metropolitane: one of her
Maiesties most honourable priuie Coun-
saile, my verie good Lord
and Patrone.



IT was thought good
 by your Grace, whose
 thoughts are euer good
 towarde the Church of
 GOD, that these Ser-
 mons of *Lauatere* shuld
 be vulgarly translated,
 to the end that all sorts
 among vs, might in this time of *Dearth*, be
 directed to know both the proper cause, and
 the right vse of this Iudgement: because
 for the most part in such distresses, which is
 our corrupt nature, we are accustomed, saith

THE EPISTLE

Nazianzene, *ἡ κατασκευὴ τῆς διδασκαλίας*, either to
account of them lightly, or to laie them to
Job. 1. 22. Gods charge foolishly. Wherein, as your
Grace doth shew your faithful care, as of the
High Steward ouer God his familie, to see
that the Houshold haue their meate giuen
Luc. 12. 42 them, not only *ἐν μέρει*, in their iust portion,
but also *ἐν καιρῷ*, in due season, which is Saint
Paul his rule, that the foode ministred vnto
them, be both *seasoned* and *seasonable*, and a
Esa. 50. 4. point of as much learning as discretion, in
Esay his iudgement, to haue a word in time
for him that is wearie: these being the two
principall effects desired from *Pulpet Digni-*
tie, the one *Ne scandalizemur*, by our of-
fences not to prouoke Gods iudgements:
the other, *Ne scandalizemur*, not to be of-
fended when God doth iudge vs: so with-
all, your Grace doth imitate the examples
of the Ancient Fathers and Doctors of the
Church, especially those which were *doctores*,
and popular, who taking Saint *Pauls* coun-
Job. 16. 1. sell in applying themselves to the Time,
preached vnto their auditories, according to
Rom. 12. 11. *Chrysostomes* aduice, not only *κατὰ καιρὸν*, points
For so I
reade it,
κατὰ καιρὸν, not as
some doo,
κατὰ καιρὸν
some doo,
κατὰ καιρὸν, things proper to the occasions offered,
that

that so their Sermons might be, to vse saint
Austen his wordes, both *Commodi* and *ac-*
commodi, as well fitting the *Occurrents*, as
 profiting the *Hearers*. In *Nazianzene* his
 time there was a *Dearth*, much like to ours
 at this instant, not ἀπορία γῆς, through the bar-
 rennesse of the ground, but ἀπολεία καρπῶν, the
 destruction of the corne, the hope whereof,
 in the beginning of the yeare, through
 the goodly feede-time, and temperate
 Winter, made mens hearts to leape for ioy,
 and the Barnes, as it were, to enlarge
 themselves for the receipt of this promi-
 sed plentie: but on the suddaine, ἀβυσσὸς
 ὕδατος ἡμερῶν, ἀγέρας ἐξέσθλατον, that which the
 distilling dewe of Heauen had comforted,
 and brought foorth, the showers immo-
 derate and continuall vtterlie rotted and
 corrupted, whereof though the Sheaves
 filled the Mowers hand, and the Gleaners
 lap, yet did they not answer either the thre-
 shers labour, or the owners measure: vpon
 which so vnexpected calamitie, olde
Gregory the father was amazedly silent,
 for deepest conceyued griefes are not easily vt-
 tered: but *Nazianzene* his Sonne, in the
 zeale of Gods glorie, in care of the people
 thus

THE EPISTLE

**Calum
nudum
suum.**

**Macro.Sat.
lib.2.cap.3.**

thus distressed, and in discharge of his owne function, in a solemne Sermon, appointed of purpose, enquired into the causes, which brought on, and shewed the meanes howe to turne away this iudgement. The like did *Basil* in the like case of *Deartb*, but vnlike to that and ours in respect of the seconde causes: this in his time comming of a long drought, ours of neuer ceasing raine: then the heauē being as he speaketh *γυμνὴ καὶ ἀνέμελα*, cleare and cloudlesse: but the Skie ouer vs, *εὐχάδης καὶ ἀνέμελος*, lowring and Sunlesse. Which though forreiners and traualers account no straunge thing in our land, being an Iland compassed with the Sea, and therefore *Tacitus* sayth, we haue alwayes *Triste calum*, and others in their iollitie haue reported, that they could neuer salute the Sunne in *England*, (happily they stayed as little a while in the land, as he did in his office, *Qui somnum non vidit in consulatu*, or came at that time of the yeare when *Valinius* was Consul in *Rome*, when there was neyther *Winter*, *Summer*, *Spring*, nor *Autumne*: or perhaps loued their beds as well as he, who neuer sawe the Sunne rising or setting.) Yet who so obserued our heauie heauens this present

DEDICATORIE.

246.

present yeare, the like not remembred by any man liuing, by any record remayning, if he fauour of any religion, he cannot ascribe it either to the Climate, or inclination of our Skie, or to the Vicinitie of the sea, but crie out as they did *Exod. 8. 19. This is the finger, if not the beanie hand of God*. The practise of these Bishops, and perhaps their copies, did this learned man *Lanater* follow, in framing of purpose three Sermons proportionable to the number of yeares wherein his countrey *Switzerland* was oppressed with *Dearth*: which, when to them nothing can bee added, that may concerne either christian policie to preuent, or spirituall comfort and instruction to indure, or turne off that *Affliction*, and for the proportion of time answering to our *Dearth*, the price of thinges, for these three yeares successiue, expressely inhaunced, I, by your Graces authoritie and commaundement, haue divulgated to the benefit of our people. If any profite arise thereby, which was your Graces intent, and my endeouour next vnto God, let the thankes redounde wholie to your Grace, being the first & only motion therof. My desert is nothing, such
a taske

Plat. Mes.

THE EPISTLE

a taske as this requiring not much labour,
nor anie learning. As *Socrates* once saide,
ἡ μισθὸς ἀγαθὸς, my guerdon is sufficient, if in a
greater imployemēt any labor of mine, with-
in my ability and strength, may increase that
your gracious fauour, which hitherto your
Grace hath vnderferuedly vouchsafed mee.
And so with my humble and hearty praiers
to God for your Graces health, I leaue your
Grace to him who neuer leaueth his.
Lambeth. Nouemb. 9. 1596.

*Your Graces Chaplaine in all humble
dutie bound.*

W. Barlow.

*VVordes mistaken in the printing (gentle
Reader) correct thus.*

In Page 54. line 7. for Psalme, reade Verse.

Ibidem, line 14. for Psalme, reade Verse.

In Page 56. line 1. for Psalme, reade Verse.

THE FIRST

247.

Sermon of Dearth and

Famine.

2. Chron. Chap. 6. Verses:

26 When heauen shalbe shut vp, and there shall bee no raine, because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne, when thou doest afflict them:

27 Then hear thou in heauen, and pardon the sin of thy seruants, and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

28 When there shall be famine in the land, when there shall be pestilence, blasting, or murther, when there shall be grashopper, or caterpillar, when their enemy shall besiege them in the cities of their land, or any plague or any sicknesse:

B

29 Then

2 THE FIRST

29 Then what prayer and supplication soeuer shall be made of any man, or of all thy people Israel, when euey one shal know his owne plague, and his owne diseafe, and shall stretch foorth his handes toward this house:

30 Hear thou then in heauen, thy dwelling place, and be mercifull, and giue euey man according vnto all his wayes, as thou doest know his heart (for thou onely knowest the hearts, & the children of men).

31 That they may feare thee, and walke in thy waies as long as they liue, in the land which thou gauest vnto our fathers.



Alomen a King both for wisdom & Religion most renowned, hauing built & finished the temple of Ierusalem, cōsecrated it vnto God with his deuout and earnest prayers, in the presence of all the people.

Wherein

S E R M O N.

Wherein first hee commendeth and setteth out God his *Omnipotence*, his truth and mercie: then he requesteth that God wold make good vnto him the promises made to his father *Dauid*, and also make knowne his presence in that temple *so holy, so glorious*, and appointed for his worship, by hearing the deuoute prayers of the faithfull, which in that place should call vpon him. Particularly, hee nameth sixe or seuen kindes of Calamities, from which it might please the Almighty to deliuer that people crying vnto him in that place. Of these, the third is *Drought*, to leuery of all other Countries most pernicious, so that his request is, that if in this distresse they desired *Raine*, it might be giuen them. The fourth is *Famine*, *Dearth of Victuals*, *Pestilence*, *diuers and vncouth diseases*, *spoyle of Corne*, *siege of Cities*, or any other like kind of distresses, in which hee desireth both God

2. Parts of
Prayers.
δοξολογια
ητοις.
Basil.

his attention to their prayers, and deli-
 uery from those plagues. But leaving
 the particulars which are in this pray-
 er to be obserued, our purpose is, by
 Gods assistance, to intreat more large-
 ly of *Dearth & Famine*, a plague, which
 for these many yeres not the wicked
 onely for their punishment, but the
 godly also haue for their trial felt, be-
 ing alike greuous and burthensome
 to all sorts: and it is feared least in this
 so great scarcitie of all things, in this
 age so giuen ouer both to couetous-
 nesse and riot, that the price of victu-
 als will yet arise and encrease, vnlesse
 our earnest repentance preuent God
 his wrath. Our heauenlie Father
 vouchsafe to deale with vs not after
 our desertes, but according to his
 vnmearurable mercie. But that yee
 may vnderstand mee in this whole
 discourse more fully and plainlie,

The Di-
 uision.

I. I will shew from whence com-
 meth this plague of *Dearth & Famine*,
 namely

namely from God his iudgement.

How dreadfull a plague it is.

Why God doth chastise the world with this scourge.

How rich and poore should behaue themselves in this time of *Famine*, both at home and abroad.

Lastly, howe God promiseth his chosen, not only to preserve them in it, but also to turne it from them.

In the words of *Dearth* and *Famine*, there is found but very small difference. *Dearth* is that, when all those things which belong to the life of man, for example, meate, drinke, apparell, lodging, and other thinges, are rated at a high price. *Famine* is, when all these before named, are not to be got for money, though there be store of money.

How dearth and famine differ.

Indeede this distinction riche men finde: but the poore and needie feelee no difference betweene *Dearth* and *Famine*. For they in the greatest
B 3 plentie

The kindes
hereof.

plentie of victualls wanting money,
are forced to starue and to pine with
hunger. There are two sorts of *Famine*
or *Dearth*: vniuersal, when in al coun-
tries or most there is scarcitie of corn:
Particular, when as any one village,
city, or country, is punished that way.
Now as all other calamities are sent
from God, so this of *Dearth* & *Famine*.
For God in his lawe expressely threat-
neth his people with this plague, for
disobedience to his word. *Leuit. 26.*
he speaketh in this sort, verse 14. *If ye*
will not obey nor doo my commaundements
but despise my lawes: verse. 16. you shall
sowe your seede in vaine. Verse. 19. I will
make my heauen yron & your earth brasse.
Verse. 26. I will breake the staffe of your
bread, the ten women shall bake your bread
in one ouen, & they shall deliuer your bread
again by waight, & ye shall not be satisfied.
Deu. 28. He is more large in this kind:
Verse. 15. If you wil not heare the voyce of
the Lord your God to keepe and doo all his
com-

commandements, all these curses shall surprise and overtake thee: Cursed shalt thou be in the Citie, and cursed in the field: cursed shall thy barne be, and thy store: cursed shall be the fruit of thy land, the increase of thy kine, and the flockes of thy sheepe, vers. 33. The fruit of thy land, and al thy labors, shall a people which thou knowest not, eate: verse 38. Thou shalt carrie out much seede into the field, and shalt gather but little in: for the Crashoppers shall destroy it. Thou shalt plant a Vineyard, and dresse it, but shalt neither drinke of the wine, nor gather the Grapes, for the wormes shall eate it. Who so readeth the writings of the Prophets, shall meet with manie testimonies (some of them in their place we will repeate) wherby God threatneth his people, that vnlesse they repent, hee will withdraw their wine, oile, fruits of trees, fish, flesh, and other thinges which belong to the sustentation of mans life. *Amos* 4. 6. Saith the Lord, I have ginen vnto

*you cleannesse of teethe in all your Cities,
 and scarcenesse of bread in all your places,
 yet haue you not returned vnto me, sayth
 the Lord. I haue smittē you with blasting,
 and mildew, & haue caused it to raine vpon
 one Citie, and not vpon another, &c.*
 Which scripture is an euident demō-
 stration, that God sendeth the scarci-
 tie of all things necessarie for mans
 life, and that he openeth and shutteth
 the clouds at his pleasure. And if God
 should not send it, his seruants the
 Prophets could not by his instinct set
 downe the time so exactly (as in both
 the Testaments they doe) when it
 should come, howe long it shoulde
 last, when it should cease, and other
 thinges of lesse account then these,
 which the wisdom of man can of it
 selfe neither foresee, nor conceiue. *Jo-
 seph. Gen. 41. 25.* by expounding *Pha-
 raos* dreame of the seuen fat and leane
 kine, and of the seuen full and emp-
 tie eares, foreshewed from God se-
 uen

uen plentifull, and so manie barren
yeares. *Elizab* prophesied of the like
number yeares of famine. 2. *Reg*. 8.

In the new Testament, *Agabus* the
Prophet by the breath of Gods spirit,
foretold of an vniversall famine ouer
the whole world. *Acts*. 11. 28. which
fell out true in the raigne of *Claudius*
Cesar. These things it pleased God to
reueale to his faithfull seruants, that
in due time they might prouide for
themselues, least afterward to the dis-
grace of the name of Christians, they
should be forced to seek for sustināce
from the Paganish infidell. True it is
that wee reade of some *Astrologers*,
which haue foretold both of plenty,
and scarcitie to come: among the rest
Thales, as *Diogenes Laetius* recordeth,
was accused that through giuing him-
selfe wholly to the studie of Philoso-
phie, hee neglected his familie and
private gaine, wherevppon hauing
by naturall causes foreseen that there
should

should be the next yeare following a great scarcitie of oile, he ingrossed into his hands for that present yeare all the Oliue Gardens, so that in the dearth he sold Oile at what price hee list himselfe. Whereby hee shewed that Philosophie will serue for the enriching of a man, if he will so employ it. Notwithstanding this, and the like predictions of starre-gasing diuiners, howsoeuer they argue a possibilitie, yet no necessitie of truth, hauing oft times beene taken tardie. For God is not bound to these second causes, but eftsoones bringeth to passe many things besides, and contrarie to the course of nature, so that there is much difference betweene the foretellings of the holy Prophets, and the cōiectures of these *Welkin Visards*, whose Prognostications of euerie yeares warres, diseases, heare, colde, drought, moysture, grounded vpon no certaintie, proue either manifest

vntruthes,



Almanacke
makers.

vntruthes, or coniecturall ghesles,
most vncertaine conclusions, most
certaine collusions. (So that one of
their owne late Prophets, as beeing
guiltie of their mockeries, hath very
fitlie prefixed before his yearely false
oracles, I would say Almanacks, that
speech of *David*, for the front verse of
his calculations: *Let God be true, and
euerie man a liar.*) No doubt there
is otherwise good vse of the *Ephe-
merides* or Almanackes, by them to
knowe the motion of the Moone,
with set feastes, and other things
of like kinde: as for the rest of the
contentes, they are like vnto them
that makethem, alwayes certaine in
their vncertaintie. Husbandmen also
haue their kind of obseruations, fore-
telling of tempests, & winds through
the whole yeare, the assurance wher-
of is (as wee commonly speake) but
Hit I misse I: sometimes true, verie of-
ten false. For God being the Lord of
nature

nature, ruleth as himselfe pleaseth, without, yea, and against the rules of nature. To which power *Salomon* respecting, requesteth of God, that if in time of *Famine*, the people being assembled, should pray for plentie, it wold please him so to crosse or order those second causes, that the present plague might be remoued. Which, if it shuld come rather by casual accidents, then by diuine ordinance, should not need the vse of praiers, were it neuer so extreame. And what else meant God himselfe, *Leuit. 23. 10.* commaunding his people of *Israel*, that the day after the *Inning of the corne*, they shoulde bring a sheafe for an offering to the Lord, and shake it before him, and after that, it was lawfull for them to eat bread of new wheate? And againe in the feast of *Pentecost*, two loaues of their new corne, for a first fruits vnto the Lord, *vers. 17.* In the *Autumne* also, the like vse in the feast of *Tabernacles*:

cles: verse 39. then by all these ceremonies to teach them, that plentie ariseth not by mans labour, sweate, or industrie, but of Gods blessing onely, and therefore he alone to be thanked, both for *Haruest*, and *Vintage*, and alone to bee praied vnto, to preserve the corne, both on the ground, and in the barn, and withal to know how to vse those blessings to Gods glorie, and their owne good. For this is the right vse, saith Saint *Paule*, 1. *Tim.* 4. 4. of Gods creatures, to sanctifie them by prayer and thanks-giving. From whence ariseth that Christian order of Grace before & after meales, [which
 Grace at
 meales,
 custome not to vse, I take it to bee rather brittish, then heathenish; for euen among the Heathen, as *Quintilian* witnesseth, it was duly and daily obserued: and amongst vs neuer so vsually omitted, til that same *Cupchallenging profession* came into our land, wherein manie, drinking to *Health*,
 drinke

nature, ruleth as himselfe pleaseth, without, yea, and against the rules of nature. To which power *Salomon* respecting, requesteth of God, that if in time of *Famine*, the people being assembled, should pray for plentie, it wold please him so to crosse or order those second causes, that the present plague might be remoued. Which, if it should come rather by casual accidents, then by diuine ordinance, should not need the vse of praiers, were it neuer so extreame. And what else meant God himselfe, *Leuit. 23. 10.* commaunding his people of *Israel*, that the day after the *Inning of the corne*, they shoulde bring a sheafe for an offering to the Lord, and shake it before him, and after that, it was lawfull for them to eat bread of new wheate? And againe in the feast of *Pentecost*, two loaues of their new corne, for a first fruits vnto the Lord, *vers. 17.* In the *Autumne* also, the like vse in the feast of *Tabernacles*:

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Grace at meales,
custome not to vse, I take it to bee rather brutish, then heathenish; for euen among the Heathen, as *Quintilian* witnesseth, it was duly and daily obserued: and amongst vs neuer so usually omitted, til that same *Cupchallenging profession* came into our land, wherein manie, drinking to *Health*,
drinke

drinke themselves out of *Health*, and
Reason, out of *Wealth* and *Religion*.
 Furthermore, if God please to punish
 the world with famine and penurie,
 it is not hard for him to doo it, who
 hath them at his becke as we our ser-
 uants and attendants. So in the 2. of
Kings the 8. *Psal.* 105. and elsewhere
 it is saide, that he calleth for a famine,
 and it cometh, though there bee
 great hope of plentie: againe he cal-
 leth for corne, and it shall come. *Eze.*
 36. 29. though no expected helpe for
 prouision. Hence is that of Saint *Paul*
 in the 4. to the *Rom.* he calleth things
 that are not, as though they were:
 such is the power of God. It hath
 beene found by experience; that both
 Sommer and Haruest haue answered
 our desires, both through the plenti-
 full encrease vppon the ground, and
 through the commodious housing
 into the barne, insomuch that there
 hath been great hope of abundance,

as well of hay and corne, as other
fruits, and so the price to be resonable
and lowe, and yet on the sudden be-
yond all expectation, the yeeld hath
failed, and the price bene enhanced,
our sinnes prouoking God to curse
our plentie, as it fell out in the yeares
1525. 30. 31. In *Heluetia*, and this yeare
1596. with vs in *England*. Againe, on
the contrarie, in the greatest feare of
scaritic, it hath pleased him to turne
it from vs aboue all hope, to the ef-
fecting of both which, he hath ma-
nie and diuerse meanes. The earth of
it self bringeth forth no fruit, except
such as the curse forceth. *Gene. 3. 18.*
yea though it be diligently tilled and
manured, yet the blessing of GOD
which onely maketh it fruitfull and
profitable must be expected. For nei-
ther he that planteth is any thing, nor hee
that watereth, but God which giveth the in-
crease. *1 Corin. 1. 3.* The land of *Israel* in
olde time a moste fertile and lustie
ground,

Diuers
meanes by
which Fa-
mine com-
meth:

ground, in our age they which come from thence, report it to be verie barren and wilde almost. In many countreys which are verie fruitfull, sometimes but fewe fieldes are tilled for feare of bordering enemies, oftentimes no field nor vineyard at all husbanded or dressed: for in long continued wars husbandrie is impeached, husbandmen either miserably slaine, or carried captiue into other Countreys, vines, trees, corn, burnt and consumed, herds and flockes of cattle and sheepe perish, or are driven away, and if peace ensue, yet these losses must needs leaue behinde them a great *Dearth* of victuals. If the *Pestilence* be rise, there must needs follow a *Famine*: for these two are such fellowlike companions, that the Grecians distinguish them but by one letter, calling the *Pestilence* *λοιμικη*, and the *Famine* *λιμικη*. Albeit the Husbandman labour neuer so surely, yet

is

is hee often frustrate of his hope in
corne, the frost may nippe it, the heate
may scorch it, great raines may drown
it, the winde may tale it, many times
the yeares prooue vnseasonable: in
our time wee may remember, that
on Midsummer day we haue beene
faine to vse bathes and stoues against
the extremitie of colde, and on new
yeares day againe, wee haue dynd
abroad in our Tarrises and open Gal-
leries for the great heate: this is not
mans but Gods dooming, who hath
the alteration of times in his owne
power: besides this, the climate of
the Countrey may woorke much in
the soyle. *Ierry* being a hotte Regi-
on, a drought dooth quickly burne
the corne: In *Heluetia* or *Swit zerland*,
the hotter and drier the sommer, the
Countrey is the more fruitfull, for
it is hillie continually, hauing snow
on the Alpes, cooled with springes
and riuers, so that the Region bee-

C

ing

ing most temperate, heate lesse hurteth it.

In so much that it is saide in that Countrey in a common Prouerbe, *Their children are neuer Sunne-burnt*, [of the like nature is England, thogh not of the like situation, for it hath beene obserued, and is still kept for a rule, that a *Drought in Englande, neuer breedeth Dearth*, for when the sand helpeth the clay, then *Englande cries weale-away*. There are ouer and besides these, manye other thinges which annoy both corne and trees, as mildeawes, blastings, field-mice, Locusts, Palmer, and canker wormes, Weasles, and such like Vermine: the frost also burneth the knots and buddes of Trees, for whiche it is compared in the *Psal. 147. 16*: to burning ashes. The Southwest and Northren windes, and also thicke and duskish cloudes, choake and kill the blossomes, and the vnripe fruites of trees,

trees, and it falleth out oft, that in the prime of the yeare, the young leaues are eaten away, and the bough left as seared & bare as a drie broome, and if fruite decaie, there must needs bee a penurie of bread: for in our Countrey, fruite is counted the best sustenance and the staffe of bread. When our Infantes crie for bread, wee can easilye please and satisfie them with an Apple or Peare: but when fruite fayle vs, then what remains? an Apple beeing solde as deare as the waight thereof in bread. Our auncestours were wont to say, that if the wood, that is, trees and vines, did vnderprop the corne, it was a signe of a plentifull yeare: for bread and fruite is our principall nourishment. But of all other, the greatest enemies to corne in many Countries are Locusts. And Grashoppers, of whiche both Scriptures and prophane stories maketh so often

mention, somtime seen so thick in the
aire, that they haue darkned the Sun,
and lighting on the earth, they haue
couered at once many acres of ground,
deuouring all the fruite within that
compasse, vppon which losse hath
followed alwayes extreame *Famine*,
and oft times also a dreadfull *Pesti-*
lence: one example yee haue in the
tenth of *Exodus*, of the hurt they did
in *Egipt*, *Plinie* writeth, that in the
Countrey of *Cyrene*, open warre was
proclaimed against them, first to de-
stroy their egges, then their yoong
ones, and then the Locustes them-
selues: Saint *Iohn* in his Reuelation,
compareth the troupe of Monkes to
the Locusts, not onely for their huge
number, but for their vnſatiable ra-
uening and deuouring, what by en-
croaching and importunitie they can
get. *Joel*. 2. 25. calleth the Locusts
Gods Great *Armie*, for though they
bee but little in fight, yet no hu-
maine

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maine force can resist them, when God sendeth them: sooner an armie of men may bee discomfited, then they destroyed. With them was *Heluetia* plagued, in *Anno*. 1364. and *Belgium*, 1548. and in *Polonia*, 1335. In the raigne of *Cassimer* the seconde, such an huge company of Locustes appeared so dense and thick, that the Sunne coulde not be seene. And falling to the ground, they laie so thick, that they couered the horse footelockes as they were feedyng: after which, followed a wonderfull Dearth. And so againe in *Anno*. 1542. they oppressed both *Polonia* and *Silesia*, in so greate heapes, that the inhabitants, though in vaine, went about to scare them away with the ringing of belles, sound of trumpettes, and ringing of basons. As great hurt also hath beene done to the frutes of the earth, both by haile, *Hayle*. sometime falling from heauen as big

as Hennes Egges, killing vnder them both man and beast: examples are not scarce in that kinde, lamentable and late experiences doo confirme it: as also by stormes, tempestes, whirlewindes, and inuudations, either rotting the seede, or pinching the blade, or shaking the cares of corne, and ouerturning sometimes whole trees. Causes no doubt both of priuate and publique *Famine*.

Whether
Coniurers
can raise
stormes?

But heere wee meete with a question often discuffed and much debated, both by learned men and Idiottes: *Whether Sorserers or VVitches, Faries or Spirites*, (call them by what name you will) can raise anie tempests, or bring downe such Hayle as wee oft see?

To which we aunswere with a distinction, that as they haue some, so they haue no absolute nor selfe sufficient power to hurt, for euen
Sathan

Sathan himselfe (whose power otherwise is great, whose bondslaues and vassalles these wretched varlets are) cannot hurt either man or beast, either how or when him list, much lesse these accursed slaues of his, can haue the ayre and windes at commandement, but GOD in his righteous iudgement giuing him leaue, what may hee not do? worke wonders in the worlde, shake the heauens, trouble the ayre, frushe the earth, and tourne all thinges topside totherway, a passing nimble spirite hee is doubtlesse, and a moste speedie woorkeman, so that out of hande, euen in the twinckeling of an eye, hee will vse his leaue graunted, to some mischiese. The Hogges without leaue (of God the Father) *Mathew* the 8. Chapter, he could not possesse, but no sooner had he

obteyned leaue, but presently hee tumbleth them headlong into the sea.

The Egyptian Sorserers wrought incredible woonders, imitating *Moses* and *Aaron*, before *Pharaoh*.

Knowne and memorable is that storie of *Iob* to this purpose, to shewe that this *Behemoth* being curbed, he is disabled, but if the reines be giuen him, there is no ho with him, and yet hath hee his boundes set him, which hee cannot passe in any wise. Wherupon *Origen* on that place breaketh out in this wise. *How sweete is thy kindnesse O King of heauen, how mightie is thy power, how glorious thy maiestie o eternall God? How greatly comfortest thou those which flie vnto thee, that the Adversary of Mankinde hath no power over any creature, but that which is graunted him by permission? Neither is hee permitted but where G O D dooth knowe it may make for the euidence of faith, for the*
triall

triall of constancy, and for a pledge of a glorious reward: which we knowing, let us with care and feare flie vnto God, and with instance of prayer, and sinceritie of heart, crie vnto him, to deliuer vs from the cruell assaults, and from the subtile snares of the wicked, and suffer vs not to be tempted aboue our strength. Thus far Origen,

Now to our purpose, these Sorcerers hauing couenanted with the Diuell, he vseth their malice to his purpose: hee deuiseeth for them, and prescribeth to them *Medicines, Drugs, Poisons, Exorcismes*, wherewith they may hurt men, children and beasts, infect pastures, deceiue the senses, iugle cunningly, worke incredibly, but not without his assistance. Who though they be thus coniured together, yet holding Saint Pauls ground (*If God be with vs, who can be against vs?*) what need we feare? For this is sure, that though they haue both abilitie, and wil, yet haue they no authoritie more then

then limited, especially against the faithfull, which are ever vnder the shadow of the Almighty. But for the raising of stormes, the congealing of haile, the whirling of windes, we vtterlie denie them any power that way, because holy writte attributeth the raising and ruling of these tempests to God alone. Why but themselves willingly without any torture, and boldly without feare, auow that they can trouble the aire, and disturbe the elements at their pleasure. But I say as boldly, that this (as manie other their assertions) is but a *Diuellish illusion*. For Sathan by naturall reason, and by his quicke conceite, not onelie knoweth the causes, places, and effectes of tempests, but also executeth partly with, and partly against his will, the iust iudgement of Gods indignation: for hee is (sayeth *Origine*) Gods *Executioner*. Nowe hee knoweth these circumstances,

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260.

cumstaunces, hauing his commissi-
on with his leaue graunted, presently
goes to his complices, puts them in
minde of their bargaine, promiseth
now to wreake their malice, as they
desire, teacheth them the meanes
howe to effect it, and sometimes
forceth them by violence vnto it.
And thus those malicious Miscre-
ants goe to their businesse, bring
their purpose to passe, and reioyce
in the fatall issues of their accursed
Arte: And nowe hath this olde *De-
ceyuer* obteyned that he would, not
onelic in binding these *VVretched
Soules*, as with a three-fold Corde,
vnto his owne will, but also in
perswading others to ascribe anie
Calamitie, *Dearth*, or *Penurie*, not
to Gods Iudgement, but to the
power and malice of these *Accursed
Gaitifes*.

So that much crying out there is to
haue them burnt & hanged, no word
in

in the meane time of remorse for sins,
much lesse of amendment of life. All
which I speake not to excuse their
fault, or to mitigate their punish-
ment: but to denie them, and to
proue that God onelie is the authour
of these plagues on earth. This con-
ceyt fitteth more properly the *Paganisme Romans*, who were of opini-
on, that mens Corne and Fruit might
bee enchanted, and bewitched, to
which purpose they made lawes a-
gaynst such charmes in their twelue
tables. *He that enchaunteth Corne, let
him die the death. Againe: Bewitch not
by any Charme any other mans Crop.* This
is the Diuels iugling, to perswade
men that these Varlets are able to doe
that in verie deede, which they haue
no power to doe, nor himselfe but by
Gods leaue. And yet admit these old
accursed Hags could moue such hur-
ly burly in the aire, yet it must bee by
Gods permission, in iudgement for
our

our finnes, which we breaking off by repentance, the cause is remoued, and so these wretches not to be feared.

Oft tymes againe it happeneth that the cause of *Dearth* may come by continuall Raine, the seede perishing by too much wette: [as it happened this yeare 1596. in England, wherein God hauing opened his bottles, as himselfe speaketh, *Iob.* 38. 37. hath made the cloudes which should drop *fatnesse*, *Psalme.* 65. 12. to poure downe the moisture of *rottennesse*. *Joel.* 1. 17. so that sowing Wheat, we haue reaped thornes, *Iere.* 12. 13.] It may hap also, that the Corne being ripe and forward vnto *Haruest*, euen readie for the sickle, may bee either burnt vp, or mowed downe by the enemye, as was the *Philistines* by *Samson*, *Iud.* 15. or being in the barne, yet it may not perhaps answer the hope of increase, either vnder the flaile, or in the dough, or in the Ouen: or else from

Raine.

The vermin
of a realme.

from Heauen or other mishappe be
set on fire, or which is another, and
a greater mischief in the securest
peace, in the greatest plentie of all
things, yet are there *Vsurers*; *Mo-*
nopolists, *Ingrossers*, *Regratours*, *Fore-*
stallers, *Transporters*, buying and
hoording vppe all kinde of Graine,
that when the husband-mans store
is spent, they may sell it out at what
price they list, and so waxe rich by
other mens miserie. Albeeit some-
tymes GOD preuenteth them ey-
ther by bringing in of plentie, not
expected, or by causing their Corne
to become fustie, and fitte for no o-
ther vse but the Dunghill: yea, some-
times though there bee no want of
victuals, yet in the siege of Townes,
and Cities, the inhabitants hauing
their passages stopped by the ene-
mie, are forced vnlesse they will
starue, to eate meates vncleane and
vnsauourie, or else to yeelde to their
foes

foes mercie . Rayling *Rabshakab*
threatneth , to driue the Citizens
of *Hierusalem* to that strait, that they
should be compelled to drinke their
owne pisse.

Warres also make a great scar-
citye, both for the present, and af-
terwarde, all the Corne either bee-
ing wasted with fire, or trampled
downe with Horses, or carryed
away by the Enemye, yea, if there
bee but a rumour of Warre, the
greater Townes both keepe in their
owne Corne, and lay vppe what
they maie get else-where, till the
certaintie of peace bee concluded.
Neyther are Kings and Princes
blamelesse in this case of *Famine*, who
though their charge bee to prouide
for the good of the people, yet they
utterly neglect them, rather impou-
erishing their subiectes, yea, euen
in the dearest yeares, burthening
them

them with taxes and subsidies: the Court is costly, and will bee gallant: horses, hounds, hauks, harlots, iesters, must be maintained, who wrings for it? the poor subiect, who must rather bee vndone, then the Court should want: from whence followeth this inconuenience, that the people being thus exhausted, and drunke vp by these sucking subsidies and exactions, many of them become desperate, and vtterly neglect their familie at home, and setting the Hares heade to the Goose gibblets, and all that they haue at a mumme chaunce, will rather loosely mispend it themselves, then thus to bee made sponges, and that which they haue to be squeezed from them by crushing Courtiers. But be it that these burthens and impositions be lessened, yet euen where there is greatest libertie, and most ease from them, there is many times a *Deartb.* What is the reason? *Riot,*
Surfet,

S E R M O N.



263.

Surfet, Pride, discontentment with their private state. Not noble and rich men only, but the poore artizans must forth be fed daintily, clad richly, furnished sumptuously, what exceeding cost, how exquisit dishes, what strange deuises, what far fetched wines must now be in ordinary banquets. This was our auncetours praise, to keepe great houses for entertainment of strangers, their neighbors and friends they enuited rather to maintaine amitie, then to procure surfets. *Cardes and Dice*, the verie baine of any familie, hath brought many to penury. *Drinking and Quaffing*, the direct pathway to beggery: these cup-shotten suertiships, and pot smitten bargaines, haue vndone many men, though at other times being sober and wary inough. But of all other, the high roodeway to Penury, is *Venery*: these strumpets are so chargeable saith *Salomon*, *Prou. 5.10*, and insatiable, euer asking to haue,

D

haue,

Venery.

haue, neuer ceasing to craue. *Plautus* in his Commedy named *Truculentus*, compareth them verie ellegantly to the sea, *It swalloweth that you giue, and neuer cryeth enough, giue what you wil it is neuer seene againe, either by the giuer, or of the receiuer.* Daintily the whores must bee fedde, costly the bastardes, though closely, bee maintained, the Pandars and Baudes must haue their fees, and the neighbors mouths must be stopped, lest that which was seene through the chinkes, be reuealed in the streets: and yet which is straunge, these so profuse and prodigall companions, that spare no cost abroad vppon their Courtezants, at home with their Wife and Children fare hardly, and seeme great husbands. *Herode* at the first dashe would part with halfe his kingdome to please his dauncing Damosell.

True is that which *Salomon* speaketh, *Prover. 29.3. He that feedeth har-*
lots

S E R M O N.

27

264.

lots wasteth his substance. A fit text for this purpose and for these times, this sin being as our *Lands Locust*, a principall cause of our great want. Further, there may be a readie way to penurie by ill huswiferie, when wiues being *VViues.* made for the comfort and companie of their husbandes, either by importunate brawling chide them out of doores, and so make them spend abroad lauishly, which they might saue at home if they might do it quietly, or by their gallant brauery and furniture cate them out of house and home, or by their badde huswifery bring them to laie the key vnder the doore, and to forsake their home: such quarrelling and squandring Dames, *Salomon* Prou. 19. and 27: compareth fitly to a dropping house: and we in a commō prouerb say of them that haue such wiues, *That a storme of Haile is fallen into theyr Kitchin.* [A man were better let his Pottage burne

D 2

his

Children.

his lippes, then to haue such blastes to
coole his broath.] Children also vn-
toward & retchlesse, may worketh their
friends want, by deceiuing and pur-
loynning from them both money and
graine, spending it leaudly, and run-
ning into debt purposely : laying the
payment thereof vpon their parentes
bagges, by which the euish riot, they
bring both their parentes and them-
selues vnto *Penileffe bench*. But what is
hee that can reckon vp all the causes
and meanes of publique and priuate
Penury? If God happily send some plē-
tifull yeres, yet many forgetting their
last want, laie vp nothing againe a deare
yeare, hoping that will neuer come,
and so lash it out & laie it on, as thogh
they were borne for nothing else but
to eate bread and breake orders : but
when a scarcitie commeth, hauing
neither corne for market, nor store for
household, they proue scarcely able to
prouide bread, and to pay their rent.

The

SERMON.

265.

The great encrease of people, the abundance of all sortes of Artificers, the diuers cosonages, and conny-catching deceits, may cause a scarcitie.

But now to these mischiefes, if either the corne be vnholosome, or yeeld not well, (which is Gods curse) then may it proue a *Famine*, and verie daungerous. God in his lawe threatneth that he will breake the staffe of bread, that is, bread shall not nourish them that eat it. For as olde and diseased folke leaning vpon staues to vphold them, if you take the away they must needs fall: so vnlesse God do giue the force of nourishment we cannot be satisfied: as on the contrary, if he blesse our meates, a little shall suffice vs, being able, if it please him, to do it without any outward meanes. *Deut. 8.* a place cited by our Sauour, in that his great temptation, *Mat. 4.* *Man liueth not by bread onely, but by euery word which cometh out of the mouth of God.* By which

Staffe of bread.

D 3

VVord,

Word, some vnderstand the ordinarie meate which God hath appointed to feed vs. Other expound it, the wil and decree of God which hee hath reuealed, namely, that he will preserue the course of nature, and norish his creatures: so that the sense may be double. First, that God which now giueth vs bread for sustenance, may if it please him feed vs otherwise. Secondly, not to attribute the vertue of norishment to the creature of bread, but to his secret grace wherby he blesseth it to our strēgth. What y breaking of the staffe of bread is, hath bene obserued in the time of *Famin*, whē men eating much are nothing satisfied. Som lay the fault vpō mens couetousnes & ouermuch sparing, they say, y in such times they which be maisters of families, do too curiously note, & as it were reckene- uery bit they put in their mouths, and take for y time a more strait account of their expences then ordinary. This I confesse is some cause, for what will not

not pinchpenny misers do? but if we search the cause more narrowly, wee shall find it to be y^e curse of God which taketh away y^e strength frō the bread: and so frō drinke too, which doth not alwaies flake the thirst, as it falleth out in *Agues* & other hot diseases. Neither hath *Apparel* any long lasting power, but will be tottred presently (for euen the durāce of apparell is *Gods blessing*, as by y^e example of the Israelites it may appear, whose shoes & attire was not worne bare, nor torn, for so long time in y^e wildernes). Ther are many which go all day long lined with furs, and in the night are hapt wth many couerings, & yet are litle the warmer. These and the like plagues doth God by *Aggi* threatē to the wicked: & so in a plenty you see God can send a scarcitie. Thus haue I generally and largely run ouer these things, by which you see y^e God vseth diuers outward means to work a dearth & famin: *causes natural & artificial, their malice & fraud, the conetousnes*

and carelesnesse of men. Hee ruleth all things which are, at his commaund and becke. For as the common enemy cannot either inuade a lande, or destroy the corne, so neither can vermine, frost, haile, nor tempests, the fruites, vnlesse God please. For confirmation whereof, reade the Psalme. He commaundeth the snow to come vppon the ground; and the raine of the winter, euen the showers of his strength: and Psal. 146. which couereth the heauens with cloudes, and prepareth rain for the earth, and bringeth forth grasse vpon the mountaines, and beerbe for the vse of men, &c: and Psal. 147. which feedeth thee with the flower of wheate, hee sendeth forth his word vppon earth, and his word runneth very swiftly. He giueth snow like wooll, and scattereth the frost like ashes, and sendeth his Ice like morsels: who is able to abide his frost? hee sendeth his word and melteth them, he bloweth with his winde, and the waters flow: and Psal. 148. Fire, Haile, Snow, Wind, Storme,

S E R M O N.

3

267.

Storme, fulfilling his word. Mountaines and all his fruitfull trees, and all Cedars. Beasts and all cattell, wormes and feathered fowles: and Ier. 14. 22, Are there any among the vanities of the Gentiles, that can giue raine? or can the beauen giue stormes? is it not thou ô Lorde our God? therefore we will wayt vpon thee, for thou hast made all these thinges. Too many there are who think Famine and Dearth to come by chaunce, they say there hath alwaies beene an intercourse of things, Warre followeth peace, and Dearth plentie: and this interchaunge shall hold on to the worlds ende. But we out of the scriptures haue learned, that nothing comes by chaunce, but euen the least things are guided by Gods prouidence. Indeed in respect of vs, many thinges may be saide to come by chaunce, but not in respect of God. Christ himselfe saith, that a Sparrow, for whose safetie no statute prouides, lying open to the net of any

D 5

that

that will lay for her, cannot fall to the ground without his will, euen the haire of our head are numbred. Yea the Pagans and Gentiles, beleued that God defended both cattle and corn, and guided the seasons, & ruled the stormes, only herein they sinned, in attributing to other inferiour and supposed Gods, this great power of the true God, in worshipping *Ceres* for corne, *Bacchus* for wine, *Flora* for flowers, *Robigo* against blasting & vermin, & *Apollo Nomius*, or *Pastorall* for their pasturs & medows: to all which and more then these, they dedicated certaine feasts, on which they made their praier according to their seuerall powers: they had also their sacrifices called *Amber talia*, as *Festus* deriues the word, because they went in Processiō about their arable grounds, called by the *Latins*, *Arua*. But we thogh we vse in good policy, and in a godly acknowledgement frō whom we receiue these blessings, the like *Perambulations*,

Perambu-
lations.

lations, haue learned out of holy scripture, & by that anniuersary Christian practise do confesse, that God alone both giueth and withdraweth fodder frō cattel, how much more too & frō man, for whom he hath made both beastes & other creatures. So that as long as men are perswaded, that plētie and want cōmeth not from God, they cannot either by repentance turne to him, thus chastning thē, nor wil they with patience abide his punishment: and therfore it concerns vs greatly to know from whence both doe come.

And so much of the first part. It followeth in the second place, to shew how fearefull & horrible a plague this is, which may bee proued by many reasons and arguments, specially if it endure long. When God gaue *Dauid* his choise of three euils, *Pestilence, Famine, the Sworde*, hee chose the first as the easyest to bee endured. For manie which be infected with the plague, giue vppe their soules to GOD,

verie

The second
part.

verie speedily, and so are quickly rid from many cares and troubles of this life, and from the dreadfull panges of death. They that die in warre are not long tormented: but they which are pinched with *Famine*, hoping euerie houre for succour, are euer pining away, till in the end they die a lingring and a miserable death. Verie true is that speech of Ieremy, *It was better with them that they were slaine with the sword, then with them that died for hunger, bicause these did starue being consumed by the barrennesse of the earth.* As hunger is named an Inuentor of many Artes, (the poorer sort deuising many waies to sustaine their life honestly) so is it also said to be an ill Counsellor, egging men on to *Larsonies, Thefts, Murthers, Vsuries, Deceites*, and other horrible finnes. *Horace* calleth *Pouertie, Impudent*, because there is nothing which it dares not attempt. Therefore that praier of the wise man was very good:

Pro.

Pro. 30. 7. *Two things haue I required of thee deny me them not before I die. Remoue farre from me vanitie & lies. Giue me not pouertie nor riches: feed me with food conuenient for me, least I be full & deny thee, and say, who is the Lord? or least I be poore and steale, and take the name of my God in vain.* There haue bin many rich men, who though they haue bene houned and lifted vp with their heapes of riches, yet haue not denied their God: notwithstanding such is the infirmie of man, that vnlesse God by his word should restraine vs, wealth would make vs insolent: so there are many who endure their pouertie patiently, abstaine from stealth, resist all inordinate desires, yet such is the corruption of our nature, that when hunger gripeth vs, we thinke any thing to be lawfull for vs, by theft, lying, or any Malengine to maintaine this life, and make no excuse for any such sin, but our *Bellies want*. If any man should
see

see trades-men, husbandmen, labourers, some of them stout & strong, and able men to do good seruice, wādring in the streets, hauing no work to do, whereby to keepe soule and body together: and should withall heare the scritchies, outcries, & lamentations of women, children & men, for want of food, would it not make his heart to bleed, vnlesse it were harder thē iron or the Adamant? Much more would it grieue him to see his owne familie brought to that distresse: & that which is here to be reprobued, in this so great penurie of all things, scarce will the rich set the poore on worke, nor hire thē to labor, although they aske but their meat & drink for their wages: so that many being ashamed of their extream pouerty, dissemble it as long as they can, dare not cōplain of it to their neighbors & friends, & in this distres like bees they feed vpon their owne good [or rather like *Snailes* liue vpon the aire, & their own moisture, and so

con-

consume away, as *David* speaketh, and in doing nothing, come to nothing, saith *Austen*] baking themselves bread of oats and bran (fit for horses and not men) borrowing mony here & there, laying their garments & furniture to pledge, their houses and land to mortgage, and what wil not pouerty driue mē to? they fal into y^e mouths & teeth of biting & deuouring vsurers, who vnder a shew of licking thē whole, suck out euen their hart blood, without al hope of any remedy. The *Egyptians*, as scripture records it. *Ge. 47. 20.* morgaged their lāds to *Pharao*, for the time of famin: and in y^e 5. of *Nehe.* they which returned frō *Babilō*, cōplained that they were forced to sel their children for want. *Famin* also cōstraineth many good and godly men to leaue their cōuntry, & to seek into strāge places for sustenance. *Abrahā. Gen. 12.* fled frō *Canaan* into *Egypt. Isaac. Gē. 26.* frō *Gerar* to *Abimel.* but y^e god in his dream warned him not to goe into *Egypt*,
but

but into the place that hee shoulde choose. So *Iacob* with his sonne in his age, fled to his sonne *Ioseph* into *Egypt* for food & succour. *Elimelech*, *Ruth* 1. with his wife and children left *Israel*, and came to *Moab*. *Elizeus* 2. *Reg.* 8. wils the *Sunnamite* woman to goe into an other countrey till the *Famine* there ceased, which should last seven yeares. Prophane stories are heerein plentiful, as also our moderne & domesticall Chronicles. It is not long, since many, and they good men, haue wandered from one place to another to relieue their hunger: and as many being brought to extreame pouertie, with their wiues and children haue bene forced to begge from doore to doore, in Cities, Townes, and Villages, but especially in Countrey Townes, where commonly is most want, who hauing once followed this idle trade, can hardly be reclaimed to worke, though there be
many

many indeed that cannot for want of strength, doe anie kinde of labouring worke, their flesh scarce cleauing to their bones. Very patheticall and pitifull is the complaint of *Ieremie. Lam. 4. 4.* *The tongue of the sucking childe cleaueth to the roose of his mouth for thirst: the young children aske bread, but no man breaketh it vnto them.* verse 7. *Her Nazarites were purer then the snow, and whiter then the milke: they were more ruddie in bodie then the redde precious stones, they were like polished Saphir. But now their visage is blacker then a cole: they can not know them in the streetes: their skinne cleaueth to their bones: it is withered like a stocke.* Take an example or two for perspecutic. *Anno. 1527.* When the French made warre for the recouerie of *Millaine*, within the territories thereof, so horrible was the spoile of corne through the continuance of war, that a dreadful *Famine* insuing, the price of
E graine

graine rose to an vnreasonable rate. Cōuoy of vittails was sent frō *Strawborow* & *Heluetia*, to succor them, else had they al died generally, very many hauing bin alredy famished to death, as that dolefull spectacle in the streets argued, where you might see many fall downe dead, some of them with hearbs and grasse in their mouths. At which sight, our men being sore astonished, left their campe, and returned home, som of them for euer forswearing warres, least they should be forced to see the like spectacle. *Ann.* 157: and some yeares following, in *Austria*, and through *Germanie*, manie were starued, and so in *Italie* too, where many rather choosing anie torment then that death, offered themselves to bee Gallie slaues verie willinglie, submitting themselves to that torture which is layde vppon none but Rascalles and Theeues, *Anno* 1572. in *Occitana*, and along the



the Sea Coastes, a greivous *Famine* arose, though the Region in it owne nature bee verie fruitfull, insomuch that euerie where you shall see starued Karcasses lie in the streetes: and in these cases it falleth out oft, that Mice, Dogges, Horses, Asses, chaffe, pels, hides, sawdust, are vsed for good sustenance, and at last mans flesh, yea, (which is not to bee spoken without trembling) the mothers haue eaten for very hunger their owne children, as in the siege of *Samaria*, in the first siege of *Hierusalem* vnder *Nabuchodonozzer*, and in the last, vnder *Vespasian* and *Titus*. How fearefull this is, al! mothers can easily coniecture, and he that will read *Iosephus. lib. 6. cap. 11. de bello Iud.* and *Eusebius* which hath borrowed it from *Iosephus*, if his heart yarne not, it is brawnie. Such was the *Famine* which the Inhabitants of *Sancerra*. 1573. endured, more greivous then that of *Sagūtum*,

which for the extremitie thereof is come into a proverbe . And such also was the *Famine* in *Fraunce*, Anno. 649, in the fourth yeare of *Clodoney* his raigne, and in the yeare, 839: and in *Germanie*, Anno. 808. a dreadfull *Famine* possessed the whole countrey, at which time *Hatto* the Bishop of *Moguntia*, executed that villany vpon the poore country swanes, asking him bread. *Vrspergensis* writeth, that the great *Famine* which befell, Anno. 898. made men to eat and deuour one another: and so in Anno. 1010. a general *Famine* was ouer the whole world: and An. 1062: an earthquake, & huge hailstones fel: great dearth of vittaile, and a straunge *famine*, was felt in our countries of *Heluetia*, which punishment of late God hath renued, this superstitious (or rather this irreligious) worlde deseruing to bee visited by no plague more gentle. In the *Holy warre* which the Christians had

had in *Syria*, in all places of the world there was a great *Famine*, especially in the Christian armie, as in an example or two you shall see. When *Antiochia* was besieged by the *Sarracenes*, such an intollerable *Famine* followed their plentie, that hardly they abstained from mans flesh. *Otho Frising. li. 7. ca. 4* let them note this by the way, which thinke that the meane to auoide a dearth, is to presse Souldiours out of the land. About *Prage* in *Bohemia*. *An. 284.* many died through extreame hunger: and *Anno. 1313.* through *Boheme* and *Polonia*, as *Vrspergensis* out of the 4. Booke of the *Polonian* Chronicles describeth, Cap. 8. A *Famine* more cruell then any warre, raged in those two Countries, and dayly increased, lasting three full yeares, absuming many men, parents slaying their children, and they their parents, to relieue their hunger: some did not stick to take the flesh of them that were

executed on the gallowes, to stay the rage thereof, Wolves set vpon those they met, & deuoured them, though they carried Gunns and Bowes for their defence. Oftentimes it falleth out, that prisoners condemned to die, with *Famine*, haue eaten of their own flesh so farre as they could reach, before they could die: many also haue had no other remedie to preuent it, but by slaying themselues. And lastly, that which maketh this plague more dreadfull, it seldome or neuer commeth without a pestilence. And so much of the horror of this fearfull punishment. Now why God doth punish men with this so terrible a iudgement, we will shew in the next Sermon. *God of his mercie turne our hearts to him, that he may turne this plague from vs. Amen.*

The end of the first Sermon.

THE SECOND

SERMON.



Many publike calamitie, wherto mankind is subiect, two things are principally to be considered. First, from whom. Secondly, for what cause it comes, wherein the iudgment of the world respecting the second causes, rather then the first and principall, is so fouly corrupted, that men know not well, either where to aske counsell, or how to behaue themselves beeing surprised with any miserie. Among all other, *Famine & Dearth* of vittails is not the least, of which wee now intreat, hauing in our first sermō proued both by testimonies & examples of scripture, the true, first, & efficient cause to bee God. *I am he*, (saith God of himself) by *Esay. 45. 7.* which

make peace, and create euill, of punishment, not of sinning. Naturall courses, and mens malice beeing no causes, but outward meanes which God vseth, stirring vp the wicked to chastice vs (not by inspiring their malice into them, but vsing the malice which is in them for his iudgement, and our chastisement.) Secondly, we haue there described the miseries and mischiefes of that dreadfull plague. Now in the third place it followeth, to enquire what should mooue so pitifull and mercifull a God to afflict men, good and bad, olde and young, Countries and Nations, with this terrible scourge. All men indeede feele this heauy hand of Gods wrath, and the complaint is generall and common: but wanting a right iudgement beeing more blockish then the bruit beast, neither feele nor vnderstand, either in the motives that prouoke it, or the meanes how to bee freed from

from it : taking the wrong cause for the right, and the second for the first. The common multitude with one consent laie all the fault vpon the oppression of Landlordes enhancing their rentes, the mallice of Farmers grudging without cause, vnmercifullnesse of Vsurers grinding without pittie, the intollerable licenses of *Monopolies* and *Salesales*, ingrossing without measure, the couetousnesse of hoorders keeping vp their graine without mercie: (all which no doubt, are principal outward meanes whereby God doth bring it to effect) but of corruption in manners, of vices and vilenesse of life, of the *Immunitie* and *Impunitie* of sinning, without shame, without restraint nor one word. Therefore as the *Phisitian* hitting vppon the right humour and cause of the disease, doth with better iudgement and happier successe, applie his phisicke : so wee iumping vpon the true causes of this

so great a malladie, shall more easilie know both what to do in this extremitie, and how to auoyd it. First therefore let vs lift vp our eyes to God punishing, and then enquire what mooues him to it, so shall we come to know our selues the better. But here also wee must take heed of iudging amisse, entertaining false causes for the true. For in this and the like calamities, the whole fault for the most part is laide vpon Religion. Certaine Miscreants and Varlets, crying out of the Pulpit, in the open Market, at their publike Feasts, that the new Religion (for so they entitle the preaching of the Gospell) is the onely cause of this *Dearth*. Since there hath bene a separation, and that the Saintes departed, haue not their *Due honor*, and the *Olde manner of worshipping God* (for so they call their *Romish superstition*) is abandoned, the world hath bene still in a *Deluge of Calamitie*: from which, *forth,*

sooth, we should be freed, if we had kept the professiō of our forefathers. Thus they speake, to the end they may make the world to despise & despise vs: but if they list, they may remember that it is not long since their Professours haue tasted of this smart whip, as well as we: some examples you haue in the former Sermon. Neither is this quarrell straunge or fresh. For in the raigne of *Ahab*, there was a long *Famine* in *Israel*, at which the King beeing mooued, in his furie meeting *Elijah* the Prophet, hee tolde him that it was he which troubled *Israel*, meaning by his speech, that hee caused the *Dearth* which so troubled the lande (in which sense, *Jonathan* saide, his Father *Saul* troubled the people, when hee willed them to abstaine from meate) but *Elijah* answered boldly, *It is not I, but thou & thy fathers house, because you haue left the Commandement of the Lord, and*
haue

haue followed Baall. So afterward Ioram the King laide the cause of the *Famine* vpon *Elizeus*, which was so great that mothers ate their owne children, the King in a rage sent his seruant to kill the Prophet, but being forewarned of God, hee let him alone. The same was the vsuall obiection wherewith the Christiāns were vpbraided, as *Tertullian*, *Cyprian*, *Arnobius*, and other which wrote *Apologies* for the Christians witnesse. For as oft as God punished the world with Frost, Hayle, Famine, Warre, Pestilence, Inundations, or any other generall and open calamitie, presently they cried out, *Away with these Christiāns from the earth, to the beastes with them, that they may be deuoured, cast them to the Lyons, these sacrilegious wretches, for they are not woorthie to liue.* *Euse. lib. 9. cap. 7.* describeth the edict and proclamation, *Maximinus* set vp against them, wherein hee declareth, that all the miseries which

which the world hitherto had suffered, came vppon the earth onlie for that pernicious and detestable errour of these vile caitifs, (so he called the Christians) and withall boasted, that therfore in his time there was neither Pestilence nor Warre, because hee continued the worship of his Gods, and put the Christians to tortures and punishment. Albeit not long after, all those mischiefes at once ouertooke and ouerwhelmed him, quelling and confuting that his impudent and rebellious blasphemie against the eternal God. So that no man must maruel that prophane & wicked hel-hounds which hate the truth and the light of the Gospell, should belch out such blasphemie, since that Christ himselfe foretold his Apostles of these things to come. The holie scripture doth in plaine tearmes set downe, that the *Dearth of Victualls* is the scourge of God, for the manifold and enormous sinnes,

sinnes, principally, *Atheisme* and *Idolatri*. Some places we haue cited before, let vs adde more to them. *Leuit.* 26. 14. *If you will not obey me nor doo my commandements, you shall sow your seede in vaine.* So dooth God speake, *Deut.* 28. & *cap.* 11. *Psal.* 10. The land whither thou goest to possesse it, is not as the land of Egypt, from whence you came, where thou sowest thy seede, and wateredst it with thy feete as a garden of hearbes, but the land whither you go to possesse it, is a lande of mountaines and vallies, drinking the water of the rayne of heauen, &c. *Psal.* 16: but beware lest your heart deceiue you, and lest your heart turne aside and serue other Gods, and worship them: and so the anger of the Lorde be kindeled against you, and hee shutte vp the heauen that there bee no rayne, and that your lande yeelde not her fruites, and so you perish quickly from the good lande whiche the Lorde giueth you: and *Deutero.* 32. 23. Among other plagues which hee threa-

threateneth vnto Idolatry, hee saith :
*I will spende my plague vppon them, I
will bestowe mine arrowes vppon them,
they shall bee burnt with hunger. The
same dooth the other Prophets al-
so, Esd. 3. 1: threatneth Iudah and Ieru-
salem, to take from them the stay and
staffe of Breade and VVater : that is,
though they should haue plentie of
both, yet it should haue no power
either to slake their hunger, or quēch
their thirst. See more in him, Cap.
24. Ieremy cap. 5. 15, Loe I bring a Na-
tion vppon you from a farre, which shall
eate vp your Haruest and your Bread,
your Sonnes and your Daughters, your
Sheepe and Bullockes, your Vines and
Figge-trees. The causes heereof, hee
particularly reciteth in the sixt Chap-
ter, which I woulde wishe you to
reade as verie fitlie appertaining to
our time. In the 14. Chapter, which
is his Sermon hee made in that time
of *Famine*, hee setteth downe the
cause*

cause thereof briefly: *Psalm* 7. ^{verse} Their
sinnes, iniquities, and rebellions. The
false prophets in the time of *Famine*,
promiseth them fruitfull and plenti-
full yeares, and when there was plen-
tie, they bid them not to feare anie
Dearth in that so great abundance, and
the Iewes beleeued them, for such is
the nature of man quickly to harken,
and easily to beleue them that pro-
mise prosperitie. Whereupon the Pro-
phet telles them that they shal be sure
to perish both with *Famine* and *Pesti-*
lence, say the other what they will, in
these words: *By Sword and Famine, shall*
those Prophets be consumed. And the peo-
ple to whome these prophets doo prophcie,
shall be cast out in the streets of *Ierusalem*,
because of the *Famine* and the *Sworde*.
The verie same doctrine did *Ezechiell*
preach in *Babylon*, which *Jeremy* did in
Iudah and *Ierusalem*, that for their Ido-
latric and greuous sinnes, manie of
them should be giuen ouer by God
to

to the *Plague* and *Famine*, both they which were already, and they also which should return home afterward. In the 4. Chapr. he is more vehement and plaine, where God willeth him to pourtray the Cittie of *Ierusalem* vpon a brick, to besiege it, & the whole time of the sieg to eate bread made of wheate, barley, beanes, lentiles, millet & fetches, and that by weight, and drinke water by measure, and in steede of coales to bake his breade with, to take mans, or bullockes dung. By all which, as himselfe interprets it, Verse. 16, it was meant that the force of nourishing should be taken from the bread, and that their bread should be giue them by weight, and their water by measure, and that they should want fuell necessarie in *Ierusalem*. For whiles Cities are besieged, and in defended places by Garrisons kept, if *Famine* or *Deearth* be feared, all the corne is vsually carried to the

F

Generals

Generall and Captaines, which serue it out to euerie man by weight and measure: and so water also in drie places, for in many vplands the souldiers haue bene constrained to fetch their water by force and armes, as in Ierusalem: the cause of all this he yeeldeth in the ende of the Chapter, *Bread and water shall faile them, and they shall consume away because of their iniquitie.* The same hee repeateth almost word for word in the 12. Chapter, he said, *Thus saith the Lord: Verse 7. Because you haue not walked in my statutes, nor kept my iudgements, Verse 10. The fathers shall eat their sonnes, and the sonnes shall eat their fathers, &c.* This was a iust iudgment of God, they contrarie to God his expresse commaundement, sacrificed their sonnes to *Molech*, (that is he whom the Gentiles call *Saturnus*) so that this was a punishment by Retaliation, a like plague, for the like offence. And a litle after, ver. 16. *I wil send*

send vpon you the euil Arrowes of Famine, which shall be for your destruction, and I will increase the Famine vpon you, and will breake the staffe of bread. By the Arrowes of Famine, he meaneth the Canker and Palmer wormes, the grasshoppers & vermin, immoderate heat, vnseasonable weather, and showres: as also those walking Vermin, & those Tempests of a common wealth, Monopolists, Ingrossers, Cornhoorders, who had rather the corne should waxe fustie in their garners, then to sell it out at a reasonable rate. And chap. 6. verse II. Thus saith the Lorde, smite the earth with thy hand, and stretch forth with thy foote and say, Alas, for al the wicked abominations of the house of Israel, for they shall fall by the sword, by the Famine, and by the pestilence. And in the 7. chap. he againe foretelleth of a great affliction to ensue for the abominable wickednes of the lād: Without the sword, & within plague & Famine. And a litle after he speaketh

vnto *Rich men*, to whom also he threateneth the like punishment, who (like vnto the wealthy Cormullions of our time) increase their wealth by others want, some of them abusing the barrenesse of the earth, and the Dearth of graine, to their owne gaine: other feeding & faring most riotously, whē as the poore did starue most rufully: *Their siluer and their golde cannot deliuer them in the day of the wrath of the Lorde God, they shall not satisfie their soules, neither fill their bowels: for this ruine is for their iniquitie.* Rich men of all others, thinke themselues best armed against all daungers that may happen either to soule or bodie, *Prouer. 10. 15. The rich mans goods are his strong cittie:* that is, as souldiers trust to their munition, so doo they to their wealth, which often failes them: for the time may come wherein they may feele the like want which the poore distressed doo, whome they so litle regard:

S E R M O N.



regard : for in the siege and expug-
 nation of Citties, the Rich usually
 fare worse then the poore, the com-
 mon souldier forcing them by torture
 of paine, or terror of death, to con-
 fesse where their wealth lyeth. In
 the fourth Chapter, hee threateneth
 to the hard hearted and impenitent
 sinners, foure plagues, Sword, Pe-
 stilence, *Famine*, noysome beastes.
 Of *Famine* thus he speaketh: vers. 13.
Sonne of man, if the land sinne against me
by committing a trespasse (the Hebrew
 word signifieth a lie) *I will stretch out*
my hand vpon it, and will breake the stasse
of the bread thereof, and will send Famine
vpon it : and though these three men
Noah, Daniel, Iob, were among them,
 they should deliuer but their owne
 soules by their righteousness, saith
 the Lord God. The cause, why this
 Prophet *Ezechiel* vrgeth the people
 with the threats of this plague, more
 vehemently and hotly then the other

Prophets, is because the state of the Iewes was then most dangerous, no threatenings, no warnings would moue them, rebellious they were alway and stifnecked, therefore herepeateth the oftner this Blow, to make it the more to enter into and pearce them: and in a few words hee compriseth much matter. First that *God is the efficient cause of Famine*: the impulsive or forcing causes, *their sinnes*: the maner, *The bread shall not nourish them*: the effects, *Man and beast, rich and poore, pelly melly shall die*. Now go we on to the smaller Prophet. *Hos. cap. 4*: makes a long catalogue or beadroule of sinnes, for which God chasteneth his people with this affliction. Thus hee speaketh: *The Lorde hath a contro- uersie with the Inhabitaunts of the lande, because there is no truth, nor mercy, nor knowledge of God in the lande, by swearing and lying, and killing, and stealing, and whoring, they breake out, and*
blond

S E R M O N.



bloud toucheth bloud. Therefore shall the lande mourne, the fowles of the heauen, the beastes of the felde, and the fishes of the sea shall be taken away. And in his ninth Chapter, verse 1. Reioyce not & Israel for ioy, as other people, for thou hast gone a whoring from thy God, thou hast loued a rewarde vppon euerie corne floore. The floore, and the VVinepresse shall not feede them, and the new VVine shall faile in her, &c. Amos cap. 4, vpbaydeth the people, who for religious sake went on pilgrimage to Bethel, and yet defiled themselves with Idolatry & false whorsip, & telleth them that therefore he will giue them cleanness of teeth: that is, they shal not need any Toothpikes to cleanse their teethe for any meat sticking in them, because hardly they shuld haue brown bread to chew on. By all which places it sufficiently appears, that Famine & Dearth is sent for the punishment of sinnes, especially Atheisme, and false worship.

And so much generally, or as we say, in the whole lumpe of all the enormous sinnes which are causes of this iudgement, now we will single some of them out, and examinethem parcell meale: namely, how God hath punished euen some speciall sinnes this way. For many thinke that because their sinnes are not notorious and written in their forehades, not grosse sinnes, as Idolatry, and such like, that therefore they deserue not to be in this kinde afflicted: But they must know, that being subiect naturally to sinne, they must also lie open to the common punishment of sinne. Let vs see then some particulars, for which G O D expressly threateneth this plague by name. First, *Iere. cap. 11*: declareth how his countrey men in *Anathoth*, had forbidden him to preach vpon paine of his life, this impudency of theirs, God threatneth to reuēge by *Famin*: ver. 21, 22. Of y men of

Contempt
of Gods
word.

S E R M O N.



of *Anathots* that say, *Prophecie no more in the name of the Lord, that thou die not by our hands. Behold, saith the Lord, I will visit them, their sons and their daughters shall die by famine, &c.* Surely, this is nothing else but iustice, if men set light by the worde of God, the precious foode of their soules, that hee should keepe from them the necessarie sustenance of their bodies. See *Amos. cap. 8.* And whereas many desire to heare the worde, to conferre with Preachers, and to reade Scriptures, but will not obey what they heare, this contempt doth God this way punish. *Iere. 42.* When the Citie was sacked by *Nabuchodonozor*, the remnant left behind came to *Jeremie*, to aske of him whether they should go downe into *Egypt*, or no? He denied it, perswading them the contrarie, notwithstanding they woulde needes goe: for this *dissembling disspight* hee threatneth this plague of

Famine to pursue them in *Egypt*. The like course do we take, daily hearing, but stil refusing to obey, so that wor-thie are wee when wee call for our daily bread, not be heard by God in that petition.

2
Private
gaine.

2 The desire of priuate gain prouo-keth God his wrath, when men pre-ferre the increase of their owne com-modities before the glorie of God, the propagation of his worde, or the publike benefit. The Israelites being reduced and brought backe from *Ba-bell*, to their own Country, hauing no regard at all to Gods house, built, set-led and furnished their owne houses and mansions both stately and curi-ously, whereupon God threatneth them this plague by *Agge. ver. 4.* *Is it time for you to dwell in your sieled houses, and this house lie waste? Now therfore thus saith the Lord, Consider your owne wayes in your heartes. Yee haue sowne much, and bring in little, yee eate, but yee haue*

S E R M O N.

have not inough, yee drinke but yee are not filled, &c. verse 9. You looked for much, and loe it came to little, and when you brought it home, I did blow upon it. And why saith the Lorde of Hosts? because of mine house that is waste, and you run euery man to his own house. Therefore the heauen ouer you stayed it selfe from dewe, and the earth staid her fruit, &c.

3 Periurie and Oppression of the poore, is this way also visited, as that excellent example 2. Sam. 21. sheweth. When the Famine had been in the lande three yeares, David asketh of the Lorde, where and what the cause was of this so heauie a iudgement: aunswere was made, that it was for Saule, and his bloudie house, because hee slue the Gibeonites (contrarie to the oath of Iosuah, and the Elders.) Doubtlesse, Saule had an excuse and defence for himselfe in this fact, which might carrie a pretence before the people,

3
Periury and
oppression.

68 THE SECOND

people of *Law* and *Iustice*, yet God as-
sureth *David*, till his crueltie were re-
uenged, the *Famine* should not bee
remoued. Therefore *David* asketh the
Gibeonites howe they would be satis-
fied, they requiring seuen of *Saul* his
sonnes, had them, hanged them vp
to the Lord, and so the *Famine* ceased.

4
Covetous-
nesse.

4 This plague also followeth that
inexpleble and deuouring gulfe of
greedie desire. *Esay. cap. 5.* complai-
ning that in the Lords vineyard, wild
Grapes only, and sowre were found,
among the rest, hee saith, *VVo vnto*
them that ioyne house to house, and lay
field to field, till there be no place that yee
maybe placed by your selues in the midst of
the earth. This is in mine eares, saith the
Lord of Hoasts. Surely many houses shall
be desolate, euen great and faire, without
inhabitant. For ten akers of Vines shall
yeeld one bath, and the seede of an homer
shall yeeld one ephah. Nowe if there
bee but small yeelde, there must
needes

needes be great scarcitie.

^s
Crueltie

5 In the 34. of *Ieremie*, we read that the king and the people, as it were conspiring together, did, according to the Law, manumit or set free their men, & maid seruants, but afterward reuoking their former fact, they brought them backe againe to their olde slauerie: euen for this crueltie the Lord threatneth this plague of *Famine*. Poore folkes and seruants are not to bee intreated cruelly, because we must remember that they and we haue one maister in heauen, much lesse dealt withall falsely (which is a cruelty cloked vnder the name of honest gaine.) For thus saith the Lord, *Mich. 6. 10. Are yet the treasures of wickednesse in the house of the wicked, and the scant measure which is abominable, &c. verse 14. Therefore thou shalt eat and not be satisfied: verse 15. Thou shalt sow but not reape, thou shalt treade thy Oliues, but thou shalt not annoynt thee with oyle: for*
the

70 THE SECOND
the statutes of Omri are kept, and all the
maner of the house of Ahab. &c.

6
Pride.

6 *Pride* is also scourged by this distresse as witnesseth 2. *Sam* 24. where it is written, that *David* numbred the people, and gloried in the multitude of his Subiects, for which sinne God appoynted him the choyse of *Famine*, *Pestilence*, or the sword of his enemies: because one of these should bee the punishment of his vaunting and vainglorie.

7
Surfers.

7 *Drunkenesse* and *Surfetting* are thus also chastized, by the testimonie of *Ioell*, who in his first chapter, wil- leth the Drunkards to mourne, for there should an huge army come, that should make the Vineyards wast, and plucke the wine from their mouths, as if hee should say, ye haue so pro- uoked God to anger with your *Drun- kennesse*, that hereafter yee shall bee content to drinke water, albee it in that Countrey they seldome haue
any

any good water to drinke.

8³ Againe, if *Tythes* or other *Debts*,
 wherby either Gods worship should
 be maintained, or his power relie-
 ued be not iustly paid, *Dearth* is the re-
 uenger of that sacriledge. As on the
 contrarie, God by *Malachy* promiseth
 abundance, if these duties be faith-
 fully discharged. If wee reade ouer
 all the Stories, from the tymes of the
 Prophetes to our dayes, wee shall
 finde manie straunge examples of
 dreadfull *Famine*, but withall, wee
 shall reade, that those tymes were
 most corrupt, eyther Prince or Sub-
 iect fayling in their seuerall func-
 tions and places. In the *Actes* of
 the Apostles, mention is made of
 a greate *Famine*, when *Claudius*
 was Emperour of the Romanes,
 the same which *Swetonius* and *Di-*
on doe both recorde: the cause
 why the worlde was so visited at
 that tyme was especially for that
Claudius

3
 Neglect of
 tyth pay-
 ing.

Claudius Tiberius, a man giuen ouer to al impietie, drunkennelle and riot, did then raigne, whom the souldiers by a *Nickname* called *Biberim*: He preferred a base fellow who stood for the *Questunship*, before the most worthy and noble men, for that like a good fellow he had pledged him at a banquet, a whole *Terse* of wine, containing nine gallons, at one draught: and they were vsually the greatest men in his state, and the common wealth, that could drinke and eate most at a meale. Now it often falles out, *like Prince, like Courtier, like people*. The Apostles in diuerse places preached the Gospell, which many both of the *Jewes* and *Gentiles* withstoode, and woulde not embrace it, and for this cause God afflicted them with *Famine*, and other calamities. *Eusebius* writeth, that in the time of *Maximianus*, the cruell sucker of Christians blood, there was such a *Dearth*, that euen

S E R M O N.

267.

even the wealthie of the land fell
downe dead in the streetes for hun-
ger, and were deuoured by hun-
grie Dogges. A iust iudgement of
God, for not long before, hee had
cast many Christians to wilde beasts
to be deuoured. It shall not be need-
full to single out euerie cause or time,
why or when God plagueth, either
particularly, or generally this way,
the first Sermon hath many examples
to that purpose. How of late yeares
the price of things hath been inhaun-
ced, how scarce victuals hath beene,
and in the meane time what notable
sinnes haue and doe still raigne in the
land, euery man seeth: so that wee
cannot deny, but that God hath iust
cause to continue among vs this his
fearful and terrible iudgement. If we
shall shift and examin our maners, we
shal find the very same grieuous sins,
for which God in scripture reproveth
and thus visiteth his people, to be so

G

rife

rife or common among vs, that there may be small hope that he will withdrawe his iudgement. *The maladie is past al remedie, and as Ieremie speaketh, the sore by custome being insensible, is become vncurable.* What contempt of God his word? either not at all heard, or very little regarded: yet hath God stirred vs vp by wonders and signes in heauen and earth, but presentlie they are forgotten. Flashes of fire in the aire, as though the heauen had beene inflamed, Comets of diuerse sorts, like rods, like swordes. Manie Inundations, incredible hailes, vnusuall stormes, rough and raging tempests of wind, of water, earthquakes straunge and dreadfull, with other wonders of like nature, but what one man almost is moued thereby. Some because they are oft seen, little regard thē, & denie them to be the *Signes of Gods wrath*, rather to be the *Tokens of prosperitie*. The holy name of the
mighty

mightie God, how often, how rashly is it prophaned? some either of lightnesse, or ill custome, thinke there is no grace in their words, vnlesse they imbosse them with oathes of this sacred name, & that without any cause or motiue thereto. Horrible execrations, oaths, imprecations, and curses daily heard, yet no man trembleth, no man, according to his duty reproveth the offenders, whō our ancestors were wont to punish, by making them to kisse the ground groueling: but now no feare of an oath, all sorts of people swell with enuy, hatred, malice. Murder is māhood. Bloodshed & vngodly wars, & means to increase wealth: so many dead paies beguiling the prince weakning the army, but enriching the captains. Strange and raunging lusts, whoredomes, incests, adulteries are turned off with a laughter, so far frō beeing punished. In this case more prophane then the prophane *Gentiles*,
G 2 who

who euen abhorred these villainies. Excesse in apparell, as it argueth the leuitie and wantonnesse of the mind, by daily changing of fashions, apishly imitating the *French, Spanish, & Italian* cut: so doth it transforme vs into their lewd manners: wherein not youths onely, but olde Dotards also (whome it as well becometh, as a Fiddle doth an Asse) do offend. Euerie man in his Veluet, Silkes, Golde, Siluer, Pearles, whereas in the meane time, the poore and needie in great numbers sterue for cold & nakednes. Quaffing *Drunkenesse*, which al men not long since abhorred, of late is made the onely grace of a feast. As for Couetousnesse being the roote of all euils, it hath brought forth fruit accordingly. For hence haue sprung *Vsuries, Monopolies*, straunge artes (coufinage in deede) in counterfeit coyning, in deceytfull couenants, in false bargaining, farre worse and
more

more craftie then the verie circum-
cised Iewes, yet these, though in a
common prouerbe they bee vsuallie
called Iewes for their crueltie and
knauery, are notwithstanding aduan-
ced to hiest places of dignitie, or else
are planted about the greatest men of
the land. Such are the tymes, and so
straunge the manners of men. But I
appeal to you that commit these sins,
what will these ill gotten goods pro-
fite you, which by others mens vn-
doing you haue scraped and raked
together? They neuer thriue to the
third heires, to whom you leaue no-
thing else but stufte & fuell to inflame
the heate of their impietie. What can
you answer for your selues to Christ
comming in indgement, at that
great account of your deedes and
words? But little doth this moue you
or any almost in this so wicked an
age, where sins are customably com-
mitted without shame, without fear,

G 3

without

without punishment, so desperately, so openly, that now custom hath changed vice into vertue, at least couered most foule sinnes vnder the name of vertue. The Vsurer is a good husbād, the Drunkard a merie mate: the Dingt-hrif a great housekeeper. Shall these figge leaues keepe Gods iudgement from you? Then haue the Prophets prophecied in vaine, and God himselfe hath threatned to no purpose: which for a Christian to conceiue were horrible, especially since so strange a corruption hath infected all states of men, as but glauncing at the, you may see: so that if God punish vs more fiercely we cannot blame his rigour, nor accuse him of iniustice. *Ministers* negligent in their charges and duties, dissolute in theyr life, light in behauiour, offensive to the worlde, either ambitiouslie compassing preferments, or couetouslie pinching their Tables and almes,

almes. Manie *Magistrates*, rather ^{Me} desiring honours, then the due maintenaunce of good Lawes, or reformation of manners, preferring their priuate good, before the weale publike, remisse in punishing grieuous offences, especially in the *ty-*cher sort, whom they feare to offend. Man and wife agree like Dogges and Cats, continually iarring and snarling, bestowing the blowes vppon ^{Parents.} each other which would doe their children more good, whom, forsooth they so cocker that the winde must not blowe vpon them: and so marre them by their indulgence, or else by ill example, either of vnseemelie talke, or loose life. *Artizans* idle in their trade, all estates, ages, and degrees of mē wholly depraued: so that it is maruaile that God layeth not yet a sorer iudgement vppon vs, thus deseruing it. But you will say, if *Dearth* and *Scrarcitie*, bee the

G 4

punish-

Why the
godly are
thus dis-
tressed.

punishment allotted for sinne, wherefore then are the godlie therewith plagued? as we see by the examples of *Abraham, Isaac, Iacob*, and others of whom we spake before. In the dayes of *Ahab*, man^h godly in *Israel* this way afflicted: God himselfe confessing that there were seuen thousande which neuer bowed knee to *Baal*, yet they thus distressed, and fed priuily by *Obadias* in caues. *Paule* 1. *Cor.* 11. felt this scarcitie. Many of the Saintes killed with *Famine*: in the 11. to the *Hebrewes*, *VVandering about in Desarts, in dennes, in holes, on hilles*, where commonly is no great plentie? Wee answer, that euen the most faithful are sinners, their corruption naturall wil sticke by them to the death, although it brake not out into manifest blaines and grosse sinnes: and yet sometimes it doth, as when they are slacke in punishing offenders, or backward in preferring men of good qualitie
and

and desert: so that it is good for them that God punisheth them in their bodies, for if in his exact iudgement hee should deale with them, they should be in daunger of *eternall perdition*. But this happily will not satisfie you, for if *Idolatry* and *notorious crimes*, are to be punished with *Dearth* and *Famine*, the should they bee most subiect to this plague, which are more wicked then any other. For thogh the godly haue their slips and straines, yet it greeneth them that their standing is so slippery, and their knees so weake, they wish that they might shake off those occasions to sinning, but the Infidels and impudent sinners little regard anie amendment, which think it not inough to offende God themselues, but are readie to drawe other into the same pitfals, yea and are angrie, as the Apostle speaketh, if others will not goe on with them in that excesse of riot: and yet these are no more, nay not so much

punished as the other, hauing in such times of *Famine* their arts and shiftes, by which they not onely scape the brunt of this heauie iudgement, but enrich themselues therby. Rather had the godlie starue for hunger, then to vse these sleightes to preserue their life, and yet is their condition no better then theirs. This tentation hath in all ages much distracted and troubled the mindes of the verie best men: & hath forced them to doubt of gods prouidence, as though hee regarded not the actions of men, whether good or ill. *Malachy* in his third & fourth Chapter saith, that many haue burst out into these blasphemies, *It is in vain to serue the Lorde, and it is all one to doo well or ill, for neither is the iust rewarded, nor the ill man punished.* But we must know, there is a great difference betweene the wicked and godly in the like punishment: as also that (albeit sinne is the principall and chiefe cause

cause of all mischief) for other causes God dooth afflict men with *Famine, Sword, or Pestilence*. The two Theeues on the Crosse died the like death, yet great was the difference betweene them, the one patiently taking his death, and acknowledging Christ to be the *Messias*: the other storming at his punishment, and scorning our Sauiour to his face. Many causes there are which moue God to punish his children more then others, as we shall in briebe see for our comfort.

First God by *Famine* & such like plagues stirreth vp his chosen to a more earnest repentance: for presently vpon the infliction of any punishment, the godly search out the cause thereof. When *Dauid* saw the dearth of victuals ceased not, he inquired of the Lord wherefore hee was so angry with his people. Answer was made him as you heard before. Oft times the faithful fall
into

into many errors and sinnes, neither can they bee recalled into the right way, vnlesse God by punishment do fetch them in. *Amos cap. 1*, God complaineth, that although he had punished his people with scarcitie of bread and drinke, yet they returned not vnto him. Whereout we gather, that God therefore sendeth *Famine* vppon the earth, that *Men may bee turned to him*. As we plucke backe and stay our horses if either they gallop too fast, or goe any thing out of the way, so doth God reduce vs into a right path with such chastisements. If a boy that is put to learning, either runne away, or play the treuant, presently we send for him to fetch him to schoole, perhaps with a rodde at his backe.

2

Secondly, God by these trieth our faith in him, and our loue towards our neighbours, as also our patience in our selues. Wee many times perswade our selues that we haue a sound faith,

faith, yet if wee bee any long time
pincht with anie distresse, then wee
feele how necessary it is to crie with
the Apostle, *Lord increase our faith.* Pe-
ter walked vpon the lake when Christ
bid him, but feeling the winde so
fierce, and his ground so slipperie, in
dismay of minde hee began to sinke,
that by his maisters hand he might be
supported. *Math. 14.* God will trie
our behavior toward our neighbors,
either in the paiment of our debts, or
in lending to the needie, or giuing
freely, and such like: againe howe
patiently we can endure the crosse,
whereof, we glorie much before
miseries come, but when they light
vpon vs in some weight and number,
then we grow discontented and im-
patient, feeling our owne infirmities
how weake and fraile we are. The
soldier which neuer saw a pight field,
promiseth himself much courage, but
whē he seeth the armies ioyne, hears
the

the thundring of the Cannons, and spies a tempest of bullettes whirling, beholdes riuers of mens bloud flowing, and heapes of his fellowes lying some dead, some wounded, then hee trembleth and quaketh, wishing himself at home. God knowes our weaknesse before he chasten vs, yet lest we should thinke better of our selues then we ought, he will make vs feele his hand, that we may confesse it our selues. Some will not stick to say, I wil rather die then rob: (alas not knowing the gripes of hunger and Famine, which wil, as we say, breake through stone walles,) who afterwarde being in want, are driuen to fall into suche leaude practises, for life is sweete.

3

Thirdly, hee will in a manner preuent these afflictions, that is, keep vs from falling into more greeuous enormities, like a skilfull Phisitian that giueth his patient phisicke to preuent

a dis-

and a disease to which he is inclining: so
ing, dealeth God with vs, that we might
ow- say to our selues as our Saviour to the
ying woman. *John 8, Go thy wayes, sinne no
hee more, lest a worse thing happen vnto thee.*
him- The Germans haue a prouerbe (which
cak- we in Englande vse) *The burnt childe
we dreads the fire.* So if any haue bene once
ues distressed, hee will beware lest hee fall
eele into the same or some greater danger.

our There is also another cause why
wil god thus exerciseth his childrē, name-
w- ly that they may pray earnestly, for
ne, such is our nature, that if he afflict vs
gh not, we are more slack in praying. For
ee- *Plentie makes wantonnesse: and prosperi-
nto tie, dissolute.* Which mischiefes *Fa-
is mine* and calamities preuent, ma-
re- king vs more instaunte in prayer.
vs They that are full fedde prooue vn-
en- thankfull, who if they be but toucht
nat with want, then flie they vnto him,
ent whome before they forgatte, and
if- not for themselves onelie, but for
others

others also that are in like sort distressed. And if it please God to deliuer them for that once, they after proue more thankfull to God, more carefull in their duties, and more pitiful to the needie.

5 Again, this and other such miseries humble vs vnder the mightie hand of God. Our flesh swelleth, and like *Sathyrians* pelles or skinnies (which as they write, will not lie still in the bottome of a presse or chest though kept downe with cloathes, but will swell and rise vp) we are of vnquiet & restless minds, hauen & lifted vp, knowing neither our selues, nor G O D. Wherefore he cuts our combes, and rames our flesh with these wants, teaching vs what we lacke, and how necessarie his grace is for vs. The whole race of mankind, if all their forces and witts were vnited, is not able to bring forth a stalke from out the earth, or to create a grape, and yet they bear them
selues

selues so loftily, as if they could liue without gods blessing and help: who if he withdraw his hand, they are like those whome wee teach first to go or swim, let goe our hold, the one falles, the other sinkes: all which in our fullnesse we consider not.

Furthermore, God by these & such other, kindleth in the godly an earnest desire of the other life to come, with the contempt of this *Discontenting* world. For if we should here liue at harts ease without any crossing, we would loue this life too well, and not regard that at al: yea much adoo haue we (euen for all these sorts and varieties of plagues, iniuries, malice & villanies of men) to weane our selues from the loue of this worlde: much more hardly would wee bee drawne from it, if none of these should happen to vs. Still we hope that our state will be bettered, but all in vaine, for experience shewes, that it is like daily

to bee worfe. They therefore who wish for a longer life in hope of a better state here, may as well think that a garment will be the better the longer and oftener it is worne. Our whole life, saith the proverbe, is but a vale of miserie. Art thou a single man? thou hast no care but for thy self: hast thou a wife? that is a double care: will she not be ruled by thee? that is a miserie: an vntamed wife? Is her alliaunce rich? they will disdaine thy kindred: they will be thy maisters. Are they poore? they will be thy boorders, and lie vppon thy charge: hast thou children? thy cares are the more, the elder they wax, the greater is thy trouble. But if thou wantest for thy selfe and them things necessarie, now art thou wearie of this life, and desirest to be dissolued and to be in heauen; where there is no want of food or raiment, but a life *angelicall*, without care or trouble, and the sooner the better

better thou thinkest, because there is a more speedy riddance from these calamities.

Lastly, God by punishing his children, makes them an example of patience to all others. The godly seeing them in these afflictions so patient, so constant, so faithfull, so thankfull, reape much comfort therby, hoping for the like helpe from God, in their like distresse: For thus they reason within themselves: God doth assist them by his holie spirit, to take all things patiently, so wil he also be present with mee, arming mee with the same minde against all suche calamities. And the wicked thereby may conclude, that if God thus punish his owne children, they must looke for a more greuous chastisement. If it fare so with the greene and frutefull tree, what shall become of the withered branch? In brief, all sorts may obserue by this his correction of his owne

chosen, thus fearefully the heauie
iudgement, and direfull wrath of the
iust God against mens sinnes, that si-
thence hee chasteneth small sinnes in
them, much more will hee scourge
them that sinne with an hie hand: and
that offēd with a presumptuous foot.
But, to conclude: you hauing heard
for the most part the causes and mo-
tiues that prouoke God to sende this
plague of *Famine*, with other publike
and priuate afflictions vpon men, not
sparing his owne elect and faithfull,
let vs desire of God patience in such
distresses, and repentance from sinne,
the causes principall of such distresses.
To him be glorie and praise, &c.

THE



THE THIRD

SERMON.



S an expert Phisit-
 an first sheweth the
 causes and danger of
 the disease, and after
 that, prescribeth to
 his patient both phi-
 sick to cure him, and
 the order of his diet: the same course
 must a spirituall Phisitian take in any
 publike plague of *Famine* and *Dearth*:
 namely, to make men both feeble the
 greuousnesse of the calamitie, & also
 to teach them their dutie of demeanor
 in this publike or priuate affliction.
 And this course haue wee hitherto
 obserued in the two former Sermons,
 setting foorth God to be the authour
 of plentie and want, with the dread-
 fulnesse of *Famine*, and that our sinnes
 are the only motiues which prouoke

God thereto: and lastly, the end why God doth punish in this sort, as well his chosen children, as the wicked Atheist. Nowe it remaineth that I prescribe the *Diet*, that is, the maner of our behauiour in such afflictions. And herein that we may more orderly proceed, we will first shewe what duerie belongeth to the Church of Christ in these cases, afterward what concerneth Magistrates, Preachers, Housholders, rich & poore of all sorts to do herein: particularly adding this as the preparatiue to our diet, that wee aduertise the Faithfull not so to dispaire in these punishments, as if God had reserved to them no hope of mercie and assistance, though their sinnes be great and many.

Salomon in this his prayer, among other thinges, warneth the godlie, that in the time of *Dearth* and *Pennurie* they doo confesse theyr sinnes, bewaile them, and amende theyr liues,

liues, not onelie in ceasing to doo ill, but in dooing good. For by these miseries it pleaseth G O D to call vs into the way of godlinesse. After, hee willeth vs to praise the name of God, by acknowledging both his iudgement, and his mercie, that in punishing our sinnes thus, in that he vtterly ouerthroweth vs not. *For it is his mercies that wee are not all consumed.* For if hee should marke extremely what is done amisse and punish vs accordingly, both in this life miserably, and in the other we should bee eternally afflicted. It is the nature of man from *Adam*, saith *Iob*, to conceale his owne fault and to laie it vppon another: and so in the time of *Famine*, manie crie out vppon Cornhoorders, Vsurers, Ingrossers, Witches and Coniurers, as if they were the onelie procurers of Scarcitie, (and sometimes perhappes not amisse) but this is the

more Christian and nearest course to haue recourse to our selues, euerie man to say of himselfe herein, as *Dauid* spake in a like punishment, *It is I that haue sinned*, and haue brought on this iudgement. Furthermore, he biddeth vs desire God for Christ his sake to turn away these greuous stormes, rains or tempests, as also vnseasonable droughts, which are secundary causes of this plague. The temple of *Salomon* was a type & representation of Christ and his Church, so that he requesting the Almighty to heare his people praying in that Temple, it is all one as if he had desired the Father to heare them for, and in the name of his sonne Christ. From whence also it is euident, that, because God only knoweth the hearts of men, *Salomon* is of this minde, that God onely is to be prayed vnto. Oft-times wee onely pray in hart, sildom expressing our thoughts by woorde of mouth, and manie times

times we are troubled in our praiers, so that we cannot vtter what we conceiue, especially our speach failing vs, as at the instant of death. So that the praiers made to them which hear vs not, are in vaine, neither vnderstanding our thoughts, nor knowing our wants, nor able to supplie our necessities, nor to rid vs from any trouble.

Paule. Rom. 10. saith, that he onely is to be praied to in whom we beleeeue, and we beleeeue in none but in God. Again, in Scripture there is neither precept, nor example, nor promise made, to praiers and inuocation of saints. That which they bring out of *Ezechiell*, is a verie lame one, as after shall appeare. The Popish sort in these times of *Distresse*, flie to their *Letanies* and *Procesions*, as to their sacred *Anchor*, which as they are vsed by them are meere forgeries of men, and derogation to God, *Gregorie* the great, and *Claudius Mamertin* Bishop of *Vienna*, first in-

uenting them : wherein God hath the least part, *Angels, Patriarches, Martyrs, Confessors, Virgins, VVidowes*, filling vp the row and roomer, whom they haue canonized as their *Turn-away* Gods, to rid them from such plagues, which is in the onely wisdom and power of God himselfe. But what are the things which wee must desire of God? Surelie that it would please him not to deale with vs after our desertes, but to turne from vs, or at least diminish the grievousnesse of this affliction, graunting vs patience and thankfulnessse, with amendment of life, and desire of doing well. Christ willes vs to pray for our daylie bread, that is, for the thinges which concerne this and the other life : all which as wee must earnestlie entreate, so we must as constauntlie beleeeue, that hee is able and willing to perfourme that wee desire : Vsing in the meane
time

time these lawful and honest meanes,
patientlie induring his heauie hand
till it please him to ease vs, and a-
uoyding those thinges which may
eyther hinder the seruencie of our
prayers, or prouoke his displea-
sure further: hauing rather an espe-
ciall regarde to the ordering and
bettering of our lyues, which course
the holie Scriptures commend and
set out.

The Israelites being slaine by the
Philistims, and the Arke of God ta-
ken: 1. *Samuel*. 1. *Sam*. 7. 3. exhorted ^{1. Sam. 7. 3.}
them to repent, and by forsaking the
Heathenish Idolles, heartily to turne
to their God, who would deliuer
them if they did so: and the euent
proued this promise true. Which ex-
ample though it concerne *Warre*,
yet may it as well serue for *Famine* and
Dearth. The same order did *Dani-*
ell obserue. *Dan*. 9. 5. 6. *Wee haue*
sinned, and haue committed iniquitie,
and

and haue done wickedly, yea, wee haue rebelled, and haue departed from thy precepts, and from thy iudgements. For wee would not obey thy seruants the Prophets, which spake in thy name to our Kings, to our Princes, to our Fathers, and to all the people of the land. He confesseth that euerie one had sinned, excepting none: although some had offended more grieuously, yet all were guiltie of some sinnes. See *Amos 4.* and *Ioel. 1.* and *2. Chap.* Thus haue all the godlie behaued themselves, not despairing of Gods grace, nor denying the faith, nor flying to meanes vnlawfull and extraordinarie in the *Famine.* The *Prodigall Sonne*, the liuely remembrance of mankind, broght himselfe by his owne folly into these streights, that for very hunger he was driuen to bee Swineheard, and full glad he was if he might be so happie but to feede so well as his hogs: but this *Penurie* making him to remember

ber himselfe, hee returned to his Fathers house, & spying his father, cried out vnto him a farre off, *Father I haue sinned against heauen, and against thee, neither am I worthie to be called thy sonne.*

A verie good president for vs when God visiteth with scarcitie and want, to acknowledge our owne faults, and flie to him for a supply thereof, who is as readie to receiue vs, as wee are willing to returne to him: which if we omit, either in neglecting him, and his worde, or not regarding the amendement of our liues, or slacke assiduitie of our praiers, no maruaile it is if God weigh vs downe with his heauie hand. *Iam. 4. 2. Ye fight, and*

Iam. 4. 2

warre and get nothing, because ye aske not: yee aske and receiue not, because you aske amisse, that ye might consume it on your lusts. Ezechiel in his fourth Chapter telleth vs, that euen the praiers of the most godly men are not allowed of God, vnlesse they for whome they pray

pray doe repent. Although Noah, Daniel, and Iob, these three men stande up, yet shall they onelie saue their soules in their righteousness. So speaketh Ieremie. 15. Chapter. If Moses and Samuel were before me, I woulde not yet regarde this people: Cast them out of my sight, that they may go. And if they say whither? then say vnto them, such as are appoynted to the sworde, to the sworde: and such as are for the Famine, to the Famine. The Iewes relyed much vpon the prayers of the faythfull: what neede wee feare, say they the Prophets threatens, sithence there are so manie good men praying for vs, whome G O D no doubt will heare. Well, sayeth the Prophet, bee it that euen these the most faithfull seruants of the Lorde doe pray for you, yet shall they not auaille you. By which wee learne that other mens prayers are nothing profitable to the vnrepentant sinner. Therefore in the sequenth

uenth of *Ieremie*, God saith vnto the Prophet: *Pray not for this people, neyther lift up thy voice for them.* Thus was *Samuel* reiecte when he prayed for *Saule*. Now then if the praiers of such faithfull men will not preuaile with God, much lesse the *Orisons* of *Superstitious Hirelings*, worse perhappes then they for whome they pray. Againe, if the prayers of the godlie alone heere on earth profite nothing, can we thinke that they which are in heauen; and deliuered from the sense of these calamities, can ayde or ridde vs from them? So that to ground vppon these places, the *Inuocation of Saints*, is most ridiculous. For the Proposition is conditionall, and as *Zuinglius* hath well obserued vppon that place of *Ieremie*. The Prophete sayeth, *If they shoulde stande, not, they doe stande and intreate.* For it is a Proposition, or a supposition of persons, which
were

were and are not : as if he should say, If *Iob* and *Noah* were now aliue, and would request your deliuerance and ease, I would not bee entreated by them. Moreouer, *Daniel* whom *Ezechuell* nameth, was then aliue : so that to argue from this place for the Inuocation of Saints departed, is as the Prophet *Esay* speaketh, *from the liuing to the dead*. It is rather an argument of the possibilitie of God his attornment, who so euer should pray vnto him. And let the Papists answer me, *Whether were the fathers before Christ in heauen or no?* No : say they, but in *Limbo Patrum* : how could they then pray in heauen? Let vs therefore make this our conclusion: with our heartie praiers to God alone, to ioyne the amendment of our liues: he is readie, and this will moue him to attention. In which case I must exhort euerie state and degree particularly. First, the godly Magistrate ought to put to his

his helping hand, by remouing those causes which doe draw vpon the subiect these great plagues: for the cause being remoued, the effect ceaseth. *David* faithfully discharged his dutie herein, inquiring into the cause of that *Famine*, as you haue heard before, and knowing it, he remoued it, and the *Famine* ceased. In this behalfe many Princes are faultie, who liue as they list, pampering themselves in their owne pleasures, neither regarding the neede of the distressed subiect, nor searching into the cause of the iudgement, nor seeking the meanes how to pacifie Gods wrath: whereas good Magistrates ought to suppressethose vices, which are principally outwarde causes (much lesse to licence them) as *Monopoles*, *Ingrassing*, *Hoording*, *Dycing*, *VVhoring*: *Excesse in meate*, *drinke*, and *apparell*, especially in young men squandring their goodes, whome it is good

I in

intime to keepe short, least they
runne ryot. For it is too late, (as
wee in prouerbes speake) *VVhen*
steede is stolne to make the stable holde.
VVhen flocke is fledde, to seeke to pinne
the folde. Our auncestours were
woont to haue lawes, which they
called *Leges sumptuarie*, to restraine
excessiue expenses: which were not
amisse in our time to bee executed, as
verie necessarie for the preuention
of beggerie: as also to bridle the vn-
conscionable and lewde practises of
those *VVealth-devouring vermine* be-
fore named; which inhaunce the
price of thinges at their pleasures,
and grinde the faces of the poore,
of which you haue an excellent ex-
ample in the fifth Chapter of *Nehe-*
miah. The *Famine* waxing very great
among the people, the poorer sort
complayned grievouslie, that the
mightie and wealthie men lent vpon
fore *Vsurie*, and tooke to pledge their
sonnes

sonnes and daughters, and that they were as sorely oppressed by their brethren, as if they were prisoners vnder an Heathen Tyrant: and if *Nehe- miah* had not wiselie preuented it, this clamour had soone bredde to an *Uprore*: for hee in a zealous and louing regarde of his Countrey men and Brethren, neyther objected to himselfe the ennie of the cause that hee tooke in hande, nor yet the vnlikelihood to bring it to passe, neither the daunger of his owne safetie, but boldlie hee rebuked the Auncient that they were no more forward in the redresse of this fault. Hee summoned an assemblie, where both Creditor and Debtor, both Lender and Borrower, should appeare, and arguing in the presence of them all, by reasons *Politique* and *Di- uine*, that the rich were extreame- lie too blame therein, first, sayeth hee, we (meaning *Ezra*, *Zerubbabel*,

and himselfe) haue brought the people from bondage, and therefore it is not for you to lay new yokes and burthens vpon your brethren. Secondly what would the *Heathen* say, and howe would they reioyce to see this exaction? so that if you feared God, or regarded man, you would not doe it. Lastly, he mooueth them by his owne example, to restore to them their pledges and morgages of landes and houses, and their pawnes of what kinde soeuer: and thus in the ende hee brought his purpose to passe. Which example I wish the Princes, and Magistrates of our time, would in these hard yeares immitate and follow. The *Romanes* and other Countreyes had they *Garner-wardeins*, who to preuent an imminent *Dearth*, or *Famine*, sent abroad their Purueyours for corne, to buie it into the land: such had *Salomon. 1. Reg. 4.* Again it would
bee

bee verie profitable to a Common-wealth, if in plentifull yeares the Magistrates woulde lay vp Corne in their Garners publique, eyther to lende, or vpon a reasonable price to sell to the Husband-men Seede-corne, and to the poore Breadcorne. That was *Iosephs* policie in *Pharaohs* lande, which if hee had not done, the *Famine* had prooued farre more daungerous. *Eusebius Ecclesiast. Histor. Lib. 2. Cap. 12.* wryteth of *Helena* Queene of the Nation called *Adiabeni*, who in a *Famine* wherewith *Iewrie* was afflicted, bought Corne of the *Egyptians*, and distributed it amongst the *Iewes*. Of which also *Iosephus* is witnesse. In that *Famine* which raged *Anno. 649.* whereof I spake in the ende of my first Sermon, *Nauclerus* maketh an honourable mention, of King *Clodouey*, hee commaunded a rooffe which was made of pure Syluer,

Ho THE THIRD

to bee taken downe and distributed
 peccemeale among the poore. Pro-
 phane Stories of the Heathen com-
 mende this liberalitie to the poore
 indistresse. *Gilbias Agrigentinus*, as
Val. Max. writeth of him, gaue li-
 berall and daylie doale to the nee-
 die, and large dowries to poore
 Maydens, insomuch, that the Citie
 of *Agrigentum*, and all the neigh-
 bour Cities thereabouts, were much
 relieued and comforted by his lar-
 gesse. Our chronicles of *Heluetia* haue
 a memorable example of liberalitie to
 the poore. There was one *Nicholas* a
 noble man of *Kæzingen*, a wretch
 wonderfully sordid, base and coue-
 tous, who after some yeares got to be
 Bishop of *Constance*, Anno. 1334. or
 thereabouts, and not satisfied with
 this fat and rich Bishoprike, nor his
 couetous raking & gathering goods
 for all this stinted: yet vpon the sud-
 daine he was as stranglie altered (as
 the

the Poet faignes *Euclio* that famous
Cormullion) for in the yeares. 1343.
and 1344. there fell a great *Famin* vpon
the whole vpper Countrey of *Ger-*
manie, in both which yeares he so wel
vsed his gathered goods, that thrise in
a weeke he fed and nourished some
tymes three, and some times foure
thousande, with bread and broath,
and oft times 4500. which came to-
gether in flockes from the neighbour
and bordering Countreys. He ending
his life presently vpon the ceassing of
this *Dearth*, all the poore of the
Countrey, in remembraunce of their
good Benefactour, followed his
corps from the House where hee
dyed (beeing a Castle belonging to
the See) into the Mother Citie *Con-*
stance, where hee was interred. An
example woorthie the imitation of
Prelats, and great men. Many perhaps
in such extremities woulde relieue
their poore, but it lyes not in their

power to doe it , for not knowing what afterclaps may folow, they cannot safely distribute, and giue out their corne as they would. Somtimes such an inconuenience, or rather mischiefe followes, that for want of graine, the Cities must bee yeelded vnto the enemy. We reade of *Phalaris* the tyrant, that by this stratageme hee gate to possesse the most strongly defended places of *Sicilie*: for faigning the making of a league with the Inhabitants, he gaue them Corne for store, but withall secretlie tooke order that their Garners, and Loftes should bee open to the raine, that so the weather beating in, the Corne woulde prooue vtterlie vnwholesome, and so vnprofitable. They poore soules, trusting to his prouision, either neglecting their tillage, or rioting out their owne store, when he came vpon them and besieged them at vnwares, which was his custome,

custome, for want of sustenance they were forced to yeeld. There are men of that qualitie to set out all at a lumpe in one day, not forethinking of an ensuing want. *Salo. Pro. 6.* by the example of the Ants, teacheth vs how carefully and prouidently we should laie vp against the time to come. The Citie of *Zurick* is heerein much to be commended, in that not onely they giue things necessarie both for backe and belly to manie poore daily, vpon the Citie charge: but in time of *Dearth* they sel vpon a reasonable rate al kind of grain, as well to the reliefe of their citizens distresses, as also the foreiners comming to their markets may store themselves at a lesse price. And the citie of *Strasborough*, famous in it selfe, but more renowmed, for that in the yeares of *Dearth*, the yeares 1517. and 1529. and other such times, they gaue out of their publike granaries, both to Cittizens and straungers, corne at an

ease reckoning, besides the reliefe which their poore citizens and others receiued from them in mony and victuals. Besides this, it is the Magistrates dutie to see that Almes be disposed to the right vse. For some Cathedrall and also parish Churches, haue yearly reuenues & stocks of money left vnto them for the poores reliefe, which comming into Rich & sometimes into Church-mens hands, being called to no account nor reckening, the pore are no whit the better for it. Of that nature is that Doale of Bread & Flesh vpon set Dayes giuen to the poore, which the Germanes call *Spenda*, either of the Dutch word which signifieth to expend or laie out, or of the Greeke word *σπονδή* that is, to sacrifice, beeing one of the most acceptable sacrifices to God. *Hebr. 13.* Moreouer, it concerns the Magistrate to take order that the people bee set on worke, in anie case let them not be

be idle, and for those lazie Lurdens,
those valiaunt Rogues, and stout beg-
gers, that like Locustes burthen the
lande, and eate vp the fruite there-
of, whereby the poore labouring
man and impotent person should be
relieued, to banish them the Coun-
trei: but whatsoeuer befallles, to see
the poore which would and cannot
worke, relieued. *Paul* disdained not to
bring the almes to the poore at *Ierusa-*
lem, which the faithful had giuen and
gathered in *Macedonia & Achaia*. And
to this purpose of prouision for the
poore, he is verie careful in the rest of
his Epistles. The Ministers of the
word are also to teach the people out
of the holie scripture, that plentie is
Gods blessing, and withall, that sinne
is the cause of scarcitie: they must
stirre them vp to repentaunce, com-
forte the distressed and poore, ex-
hort the rich to enlarge their hands,
and to open their hands more liberally
and

and fully in this hard time, yea [and themselves not to sojourne (like our Gentlemen) out of their Countrey, but lie vppon their benefices for the greater reliefe of the poore, and for the better example to all.] And also to ioyn their praiers in earnest maner to Almighty God, that he would looke downe with his fauourable countenance, and deale mercifully with his people: so did *Ieremy* and *Amos*, cap. 7. and both were heard. *Iames* ca. 5. saith, *That the prayer of a iust man preuaileth much.* For example whereof, he bringeth in the storie of *Eliab*, Opening and shutting the heauens with his prayers. So that in anie case the Ministers, especiallie they which haue the Poore mens stock committed to them, must not at such times faile. Housholders, both man and woman, must instruct their children to know that they hold what euer they haue in Frackalmoin, from God, and that their meate and
drinke

drinke it is. Gods prouision and blessing, for if he do but shut his hand, all things decaie and are scant : and from their infancy to teach them, that at sitting downe & rising from meat, they giue him thanks from whome alone they receiue it. Rich men aboue all, in the time of *Famine*, must haue especiall regard to the poore, for which cause, God hath endowed them with that great wealth. If thou haue Farmers whose corn and increase yeeldeth not proportionably to their labours nor their charge, vrge them not too vehemently to the paiment of their debts and rents. Vexe not thy Tenants, nor raise their rents, conceiuing this with thy selfe, how hard it is for them to gette whereby they may maintaine bread, cloth, and fuel. As for thy Debtors which are burthened with many children (and be no wilfull vnthrifts) forbear them, and be not too hastie nor rigorous with them. Pay the Labourer

bourer his wages duly, and rather
with the most, if thou see hee want.
Paule 1. Tim. 6. chargeth rich men to
laie vp for themselves treasure in hea-
uen, by being liberall and benefici-
all to the poore: An almes, which no
doubt, God will blesse with increase.
Not many yeares since, Idolsof gold
and siluer were set vp, and shrines ere-
cted for sacrifices and gifts to be offe-
red there, as if heereby God had bene
well pleased: but this we know out of
Gods booke, that if these liuely Ima-
ges of God, that is, the poore and nec-
die be cloathed, fed and relieued, it is
a sacrifice more acceptable to him.
But you will say, your charge is great,
& so you cannot spare it them so well.
Lessen therefore your owne excessse in
meates, drinke, apparrell, housholde
stufte set out rather for shewe, then
necessitie and vse. Inuite the poore as
Christ willeth to thy feastes. *Amos*
complaines and inueighes against the
rich

men of his time, that they liued at ease and fared delicately, neuer regarding the pouertie of their neighbors, the affliction of *Ioseph*: such as was that Gurmandizing glutton, who spent so much vpon his paunch daily, not vouchsafing poore *Lazarus* his crummes. Farre better dealt *Charles* the great, who daily in his Court relieved in his presence a certaine number of poore, thereby both to put himselfe in minde of Christ and his Disciples: and also to temper and moderate his great & hie authoritie: but if thou wilt not bid them home (because cloth-laying is costly) yet send them some sustenance for themselves and their children. Strange it is to see, what a deale of wine is sumptuously quaffed and carowed by common drunckardes, how much swilled in by challenging Cupmates, the worth whereof, woulde verie largely relieve a number of poore soules.

*A straunge besetting sinne, a custome
barous, senselesse, gracelesse. Thou wouldest think thou sinnedst greuously, if thou should cause one to beguile his brother of a farthing: but enforcing & prouoking him to drink himself downe, and vnder the boord, fearest thou not God, and account it but a sport? But to returne, let rich men principally bee verie carefull not to take occasion by the Dearth of victualls to spoyle the poore, whome they should rather relieue: for there are some of that nature, that in such hard times seeke to enrich themselves, by vndoing or oppressing the poore: and when they shuld be thinking of their sinnes which haue caused these afflictions, then are they casting with themselves how to raise the price and to ingrosse the commodities. But such are followed with a curse, saith Salomon, Prou. II. Hee that withdraweth the corne, the people wil curse him, but he that selleth*

selleth it out, blessing shalbe upon his head.
Some againe are contriuing, how in
the times of want, they, hauing pre-
sent money, may buy at an easie peny-
worth, the lands, houses, & wood, of
Banckrupts, and such as are in neede:
whereas in Charitie they should suc-
cour them then most of all, lest they
should be driuen to sell all. Surely ri-
ches thus gotten will not be blessed,
nor long cōtinue. The wealth which
is most iustly gathered, oft times slips
away, no man knowes how: much
greater vncertainie is there in the ri-
ches of deceit and oppression. The
Auditour will one day come for an
account thereof. Heare what God
himselſe speaketh concerning this,
Leuit. 25. 35. *If thy brother be impoue-
rished, and fallen in decaie with thee,
thou shalt relieue him, as a straunger
and a sojourner. Thou shalt take no v-
surie of him, nor vaintage, but thou
shalt feare thy God, that thy brother may*

line with thee. Thou shalt not giue him thy money to vsurie, nor lende him thy victuals for increase, &c. Amos the Prophet, chapter 8. crieth out against those which abuse the want and scarcitie of things, to the vndoing of the poore, verse 4, Heare this, O yee that swallow vp the poore, that ye may make the needie of the land to faile, saying, when will the new Moone be gone that wee may sell corne? and the Sabaoth, that we may set foorth wheate, and make the Ephah small, and the shekle great, and falsifie the weights by deceit. That wee may buy the poore for siluer, and the needie for shooes: yea and sell the refuse of the wheate. The Lorde hath sworne by the excellencie of Iacob, Surely I will neuer forget their woorkes. Shall not the lande tremble for this? and euerie one mourne that dwelleth therein? and it shall rise up as a flood, and be drowned as by the flood of Egypt.

That is, as Munster expoundeth it,

it, as *Nilus* by his inundation casteth
vp all things which swimme there-
in, vppon the ground: so shall these
deuouring beastes bee cast off from
the earth that beares them. It were
easie for mee to rehearse many ex-
amples of mercilesse rich men, pu-
nished by G O D greeuously. But
letting all passe, let vs heare rather
the last sentence of Christ himselfe
in that his great day, after his sepa-
ration made of the sheepe from the
Goates: *Come yee blessed of my Father,*
inherit ye the kingdome prepared for
you from the beginning of the world, for
I was an hungred and yee gaue me meate,
I thirsted and yee gaue mee drinke, I
was a stranger, and yee lodged mee:
Naked, and yee cloathed mee: Sicke, and
yee visited mee: in prison, and ye came
vnto mee.

What thinke you wil then become of
Usurers, Monopolists, Ingrossers, and

all that vile generation, which haue not done the leaste woorke of mercie? who haue beene so farre from feeding the hungrie, that they haue rather deuoured them, by high prices, like hungrie dogges: and so farre from entertaining straungers and keeping hospitalitie, that they haue rather forced their neighbour and fellow Citizens, to leaue their Countrey, for extreame beggery, wrought by their crueltie. The naked they haue not clad, but their poore debtors being not able to paie, haue they stript of house and home, and taken their pillows from vnder their heads. The sicke they haue not visited nor comforted, but by ingrossing commodities into their hands, and selling them as they list, they haue made many being not able to reach their price, to pine & starue for hunger. The prisoners haue they not relieued, nor redeemed, rather cast in more vnto the
for

for no great weight : nor vppon any great want. To you I speake, you vnmercifull and cruell rich men of the world : ponder with your selues thorowly, and laie to your harts this sentence of our Sauour, which you shal finde true to your owne destruction: and remember that which *Salomon* hath said, *It is better to haue a little with the feare of the Lorde, then to haue great treasures otherwaies.* *Achan* his example *Iosh. 7*, is memorable, for the euent of ill gotten goods : when the Cittie of *Iericho* was taken, hee priuily tooke a Babilonish garment, 2000. shekles of siluer, and a wedge of gold, thinking that no bodie should haue knowne thereof, that so himselfe and his children might thereby be enriched : but, as it is wel knowne, it cost him the life of himselfe and all that belonged vnto him. In which, there, by the way, ariseth a doubt, why God should punish the children being guiltlesse, for

the fathers faulte? this may serue for a short solution. Ill gotten goods are a bane to the posteritie, as well as to the parentes. Many things there are which prouoke a man to gather wealth by ill meanes, for some despairing of anie good way to come by them, vse all the badde shifts in the world to compasse them. Others againe not content with things necessarie, must forsooth haue wealth to spend riotously, and to maintaine their wiues and children excessiue-ly, howe euer they compasse it, whether by hooke or crooke, they regard not. It is good, doubtlesse, to be carefull for them, so the care be moderate, neither distrustfull in God, nor offensive to him. No doubt *Achan* had a respect that way, but the euent prooued it to be vnlawfull; and suche will bee the lot of those, which by vngodly meanes, as *Thefts, Robberies, Pillage, raising of rents, ingros-*
sing

sing mares, and such like waies indeuor
to fill their coffers: the only meanes to
make their children watch for their
death, as the Eagles for a carkasse, who
hauing once got that which their pa-
rents haue thus raked together, out it
goes merily til the bottom be bare, for
it melts like snowe before the Sunne.
Crates the Thebã, wondred at this pre-
posterous care of parēts, regarding to
leauē their children rich, but neither
wise nor honest: for what should he
do with wealth that knows not how
to vse it? or what should a mad man
do with a sword? Many by-words
haue beene taken vp against ill got-
ten goods, and the euent hath made
them as true as common. Among
the rest, *Ill gotten, Ill spent*. And, *The
goods gotten by anothers annoy, The
third heire shall not enioy*. *Mich. Cap.*
6 compares the wealth that is com-
passed by guile and villanie, vnto a
fire that shall consume the owners
thereof.

thereof. Many sentences in *Salomons* proverbes, tending to this point: *Better being a poore man with honestie, then a rich man by extremitie.* The best care for childrē, is, to bring them vp in the feare and nurture of the Lord, and by good example to direct them: the only way to vndo them, is to leaue them the inheritaunce of such bad purchases. And so much for Rich men. The poore also which are pinched and distressed for want of victualls, with their wiues and children, must know there is a dutie for them to God and man. First therefore let them thinke, that this crosse is laide vpon them by God, and so with patience beare it. An easie matter to say so, you will aunswere, but not to doo it. I doo confesse, that our fleshe can hardly be brought to endure hunger, nor patiently brooke in that time to bee tolde of our dutie. *The belly, as Cato said, hath no eares.* Rather giue the hungry

hungrie meate, then preach to them of patience: they wish more to see what to eate, then to heare what to doo. Yet if they will but consider that this is sent vnto them by Gods will, not comming by chaunce or ill fortune, they will bee more patient. Secondlie, they must knowe, that God will heare their prayers if they call vnto him faithfully. *The Lions roaring after their pray, doe seeke their meat at God, and he giues it them: He feedeth the young Rauens that call vppon him:* much more men. Hee is our Father, as both in the *Lordes Prayer*, and in the *Creede Apostolicall*, wee daylie confesse, therefore perswade wee our selues that hee chasteneth vs for our amendement, not for our ouerthrowe: but of this before. Againe, let them remember, that they are not the first, nor shall bee the last this way to bee afflicted. Christ himselfe indured it for our
K 5 sakes.

lakes. *Paule* and other the Saints of God haue felt this want: and in brief, GOD hath promised, that neither this, nor anie other way hee will tempt vs aboue our strength. There is no father so hard hearted, that will lay any burthen vppon his childe, more heauie then hee can beare, or will suffer him to starue when hee may succour him: much lesse God, who hath more then a fatherly care ouer vs, will suffer vs to perish, hauing all thinges at his commaund, and many wayes to ridde vs from anie miserie, euen in the middest of all calamities to assise vs. So that let the poore sort in such distresse demean themselves well and vprightlie, both to GOD and men: to God, by carefully auoyding those thinges whereby his wrath is prouoked, and by dayly requesting his fauourable aid and comfort: towarde men, those especially which haue relieued them, let

let them bee thankfull, and if they
bee not able to pay their debts, let
them intreate their Creditorsto bee
good vnto them till God make them
able: for there are verily many good
men, which by lending, giuing, sure-
tiship, almes-deeds, forbearing and
forgiuing debts, haue got themselues
a good report, and haue comforted
the poore afflicted: mary if once thou
promise at a day to returne it, keepe
thy day: for herein many debtors are
to blame, pretending charge of wife
and children, and indeede spending
that at drinking and gaming, which
would both pay their debts, & main-
tain their family. Let thē also vse good
and honest meanes to rid themselues
frō *Famine*, laboring with their hands
for their liuing, and rather beg their
bread frō door to door, thē by wicked
shifts to preuēt their pouerty. For this
is one of Satan his occasiōs which he
takes to prick men forward to all kind
of lewd-

lewdnesse. *Vproves, Mutinies, Thefts, Bawderie*, and other such filthie gayning occupations: all which the godlier sort will carefully eschew. An honest matrone, if her modesty be tempted by shameles & impudēt teachers, she casts them off, and defies them: so should we doe with these sleights of the diuell, following the example of Christ, who hauing fasted 40. dayes in the desert, and then being hungry, the diuell tempted him, but he gaue him the auant, with the sworde of the spirit: and of *Paul* whom neither *Famine* nor death could separate from the loue God in Christ. We should be more faithfull then the *Saguntines*: they had rather die for hunger, then not to keepeth their promise with their Confederates the *Romanes*. The *Patriarks*, as you heard, being vexed this way, chose rather to chaunge their country, then their Religion. A good document for these times, wherein religion

ligiō is charged, as a cause of dearth. But if one sort of poore bee cruell to another, that is a mischief. Againe, let the poore be prouident in a plentifull haruest, to lay vp against a deare yeare, not to bee so wastfully giuen to spending, as before, but ecke it out to the vtmost. It is true which is common, *Sparing is the best husbandrie, but if it be at the bottom, that thrift is too late.* Manie deceiue themselves by thus reasoning, there are Hospitals and Spittles built for the poore: thus to be relieved is a miserable comfort, which to want, would be more credite and hearts ease: and hee that spendes himselfe out of house and home, in hope of an *Hospitall*, is more fitte for a Prison then for a *Spittle*.

By this which hath beene spoken, we vnderstand what euery man in his seuerall place and dutie, and all sortes iointly, ought to do in any publike or priuate

private *Famine*, or *Deartb*. If there bee
anie godly men which hope of no a-
mendment of mens liues, yet let not
them bee wearie of well doing, fol-
lowing the example of the wicked.
For if *Noah*, and *Lot*, and other iust
men had corrupted themselues with
the worlde, they had also perished
with the world. Now in the last place
by the way of comfort, let vs heare
the most pleasaunt promises of God,
wherin he offereth aid and assistance
to his children in these afflictions: a-
uouching, if wee heare his worde,
and walke in his wayes, that he will
nourish vs in the time of *Famine*: and
as *Deut. 28.* to the despisers of his law
and will, hee threatneth hunger: so
on the contrarie, to the obedient and
faithfull, hee promiseth to open the
treasures of his goodnesse, to giue
raine and faire weather in due sea-
son, and to blesse the labour of their
handes. And *Leuit. 26.* that the earth
shall

shall bring forth increase, and they shall bee satisfied with bread: and in this Chapter, God at the request of *Salomon*. promisethto hear the prayers of the people thus afflicted, calling vnto him in that holie Temple. *Eliphaz* in the booke of *Iob*. sayeth, That the Lord preserveth from death in *Famine*, and from the Sword in battaile. *Prou. 10. 3. The Lord will not famish the soule of the righteous.* A sentence of sweete comforte agaynst this grievous temptatiō, then which scarce can bee a greater. For wee are euer in feare least wee pine for hunger, and the nearer wee are to death, the more wee doo feare this want, and therefore a sentence to bee fullie weighed, and regarded. Nowe him dooth *Salomon* call a *Righteous man*, which putteth his trust in the Lord, and followeth his vocation carefullie, and honestly, still preferring the kingdome of God,
and

and his righteousness. *Psal. 37.* The kingly prophet *Danid* saith. *In the perilous time, they shal not be confounded, and in the daies of dearth they shall haue inogh.* And presently after. *I haue beene yong, and now am olde, yet neuer saw I the iust man forsaken, nor his seede begging bread. Although the iust bee mercifull and lendeth, yet his posteritie shall not want.* Again: *Psalme. 33.* Beholde the eye of the Lorde is vpon them that feare him, to deliuer theyr soules from death, and to feede them in the time of dearth. Again, *Psalme 34.* The Lions lacke and suffer hunger, but they that feare the Lorde shall want no manner of thing that is good.

Manie are the testimonies of the Prophetes, wherein God sheweth that if his people turne vnto him with heartie repentaunce, hee will giue them plentie: As *Osee the second, Ioel the first and second, Amos the second. Zacharie the eight, Malachie the third.* In which

which places God sheweth that hee
 will relieue vs if we do repent. *Zach.*
10.1. Aske yee of the Lorde raine, and
it shall bee giuen you. Matthe. 6. Christ
 though he forbid all anxietie and di-
 strustfull care for the things of this
 worlde, yet hee promifeth all vnto
 them that first seeke his kingdome.
 Neither are they bare promises, but
 armed for our comfort with mani-
 fold examples, shewing how God
 hath fed manie, and freed more in the
 time of such distresse. Hee preserved
Moses in the Mount *Sinai*, without
 either meate or drinke fortie dayes
 together. He fed *Eliab* at the brooke
Cherith, in the Wildernesse, and sent
 him foode by Rauens, relieuing an
 hungrie man by the helpe of deuour-
 ring foules. So dealt hee with the
 Widowe of *Sarepta*, for giuing
 the Prophet that one loafe of bread
 which she had left, albeit she looked
 for no other but death, whē that was
 gone,

goule, neither the meal in her barrell, nor the oile in her cruse fayling, till the *Famine* ceased. Which example for the excellencie thereof our Sauiour repeateth, *Luke 4*. And againe, the same Prophet beeing persecuted by *Iezabel*, was fedde by an Angell in the desert, in the strength of which meate, he trauielled fortie dayes and 40. nights, to the Mount *Horeb*. God when hee brought his people out of *Egypt* (that you may see more generall examples of his prouidence) fedde and preserued them in the wilderness straungely fortie yeares together, insomuch that their Garments were not all that while worne; giuing them *Manna* from Heauen, apoynting them their daylie stint and portion. When they wanted fresh water, hee willed *Moses* to strike the *Rocke*, so that the verie Cattle drunke their fill, and beeing wearie of *Manna*, and longing for flesh, he gaue

gaue it them in aboundaunce, and verie plentifullie. For the Scripture sayth, *There went a winde foorth from the Lord, and brought Quailes from the Sea, and let them fall upon the Campe, a dayes iourney on this side, and a dayes iourney on the other side, round about the host, and they lay the thickenesse of two cubites vpon the earth, and the people gathered them night and day, and he that gathered least, gathered ten Homers full.* In the time of *Elizeus* he rid the Samaritans from an extreame *Famine*, agaynst all hope: where you haue an excellent example of a great *Duke*, that would not belecue the Prophet, foretelling of this straunge plentie, who for his distrust, sawe it, as the Prophet had said, but inioyed it not. 2. Reg. 7. Howe miraculousslie did Christ feed thousandes with little fise loaues, and two fishes. *Mat. 14.* seuen loaues and a fewe fishes. *Matth. 15.* and yet baskets of fragments remaining: a

miracle often repeated for the confirmation of our faith. But you will say, Christ now adayes worketh no such wōders. He doth, but we careles of them, do not obserue them. Cast an account of your dayly expence for things necessary, & lay it to your comings in, and see if God do not blesse you much with a little. I am sure that many haue wōdred how they should be able to defray so many charges laid vpon them, as nowe adayes they are put to, hauing so small takings, but by the blessing of God. It is recorded in the Chronicles of *Austria*, that *Fredericke* the Emperour hauing summoned a Parliamēt at *Collen*, to which resorted an huge multitude of all sorts, he fearing that all the bread in the Citiē would not suffice them, and so the Parliament to be broke of, willed that account should bee taken of all the prouision of bread, and compare the loaues with the men, and they found the

the number of loanes to be by many fewer then the persons: & yet the next day euerie man hauing eate his belly full, there was much bread stil remaining. In the *Annales* of *Stumpsius*, there is a memorable example of Gods present assistance in extreame *Famine*. In the yeare 849. in *Germany*, among the Citizens of *Turing*, one was purposed to flie with his wyfe and children, and to trauaile abroad for succour of himselfe and them: as hee passed through a wood being euen mad for hunger, he prouides himselfe to kill and eate his sonne, and being now at his childs throate with his knife, on the sodain, as God would haue it, he spies two wolues praying vpon a Stag, presently he leapes to them, driues the away, & refresheth himselfe and his, with the new killed venison. *Sigebertus* records it too, only differing in one yeare. In *Anno*. 1570. In *Bauaria* it rained corne, of which much bread was baked: A

singular testimonie of Gods prouident presence. The like was done in *Naples, Anno. 722.* And in *Vasconia, anno. 828.* But albeit these promises be true and iust, yet are they not so to be vnderstood, as though we should vtterly bee without the crosse: since that euen the Prophets and Apostles haue felt the smart of hunger. For in these as in other things, God dealeth as he pleaseth. He maketh vs hunger, that we may be the more feruent in prayer: and againe, though he keepe vs short of these earthly things, yet he giueth vs greater gifts, *Faith, Hope, Patience:* this being one of our comforts, which shall be the conclusion of this discourse, which was our Saniour his Prophecie, *Math. 24. Luc. 21*, that *Famine* is one of the forerunners to the last day of iudgement, whereby wee haue good cause to lift vp our heads and reioyce, because that day draweth neare. Wherein beeing deli-

SERMON.



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deliuered from this and all other mi-
series and calamities whatsoeuer, we
shall there be euerlastingly crowned
in his eternall kingdome. To
which he bring vs, who
hath bought it dearly
for vs.

FINIS.

